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The
**CHRISTIAN
CENTURY**

A Journal of Religion

Can Prayer Dispense
with GOD?

A Broadside of
Comment by Christian Century Readers
on John Haynes Holmes' Recent
Article—"A Humanistic
Interpretation of
Prayer"

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The CHRISTIAN CENTURY

October 30, 1929

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Humanistic Prayer

As I was coming down to the office this morning I said to myself, "This is the issue in which they are going to print the replies to John Haynes Holmes. I suppose that will be the big feature of the paper. And they will expect me to talk about it. But I won't. I'll fool them; I will dig over in the news items somewhere and pick a paragraph or two to discuss. Anything to be different!"

But now that I am here, facing these page proofs, I simply can't do as I had schemed. It is impossible to discuss this issue of The Christian Century at all and not discuss the replies to Dr. Holmes. The issue is too important. The letters are too vital. To pass them by in silence would be sheer capriciousness.

The editor tells me that the letters which crowd these seven pages this week are only a small part of the number that have been received. Evidently, Dr. Holmes hit a target. And although one of the writers suggests that he hit it with a sponge, there was enough force in the impact to bring an astonishing response.

All sorts of minds are reflected in these letters. It is remarkable, however, that the points made are much the same in all of them. These writers are not only of the opinion that Dr. Holmes "left something out." They are almost unanimous in putting their fingers on the spot at which the omission occurred. Read the letters carefully and you will see that the quotations from the original Holmes article are practically confined to three sentences. Such unanimity among men discussing a religious question is seldom seen.

One disturbing reflection came to me in my reading of those letters. I have done my stint of first-reading here, week after week, with a fairly light heart. I have not felt that it involved any particular gravity or restraint, and I have extracted my full measure of enjoyment out of commenting just as the mood struck me immediately after first seeing what was in print. But I fear it will be difficult to write with quite so much irresponsibility in the future. The sight of the names at the heads of these letters, and the knowledge that it is men like Wieman and Speight and Brightman and Ames and Coe and Macintosh and Hocking and Buckham and Roberts and Peabody and the others who are reading these pages and passing on their value, gives me pause. I feel as though I ought to produce a weekly opus of epic dimensions if it is to be read by such men.

And yet . . . and yet . . . perhaps the fact that those men are reading the paper as it now is may mean that even my barbarian ways on this page have not spoiled the rest of it for them. But I do admit that it will be some time before I forget they are in the audience to which the editor lets me talk.

THE FIRST READER.

WHAT HAS THE CANADIAN
GOVERNMENT TO SAY ABOUT THE
SUCCESS OF ITS LIQUOR POLICY?

Official, Authoritative Facts Gathered by
ERNEST THOMAS

IN NEXT WEEK'S ISSUE

The CHRISTIAN CENTURY

An Udenominational Journal of Religion

VOLUME XLVI

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EDITORIAL

EDISON was not the first man to think of the idea of an incandescent lamp, but he was the first to make it work on a practical scale. Someone else had discovered that a glowing and unconsumed filament in a partial vacuum could be a source of light. But "Let Edison Be!"—and it was not a source of enough light to notice until Edison improved the filament, perfected the vacuum, brought the current into the bulb on a platinum wire, devised a method of connecting many lights on one circuit, improved the source of power and made practical meters for measuring the current. His is a mind which could not merely hit on what was literally a bright idea, but one which could solve all the related problems which stand between an idea and a complex workable device. It was a long way from a lamp in a laboratory to a worldwide system of illumination. Whether or not Edison saw the whole distance from the beginning, he saw far enough to keep him traveling on the road which led from a mere toy to what is perhaps the greatest gift that any inventor has ever given to mankind. The celebration of the semi-centennial of electric light was a deserved tribute to the greatness of that gift. It was a gracious gesture that the President of the United States made when he took the seat below Mr. Edison at that celebration, and it was in the same spirit that the first lady of the land yielded the place of honor to Madame Curie. There are some circles, it seems, in which there are no quarrels about precedence.

"It Shall Not Be Again!"

ARMISTICE day is close at hand. There is cause for gratitude in the extent to which the churches have grasped the opportunity of this day of solemn remembrance. A year ago reports from every part of the country indicated that the celebrations of the day are achieving a new dignity and impressiveness. Superficial sentimentalities are dropping out; communities come to the festival with a deeper searching of heart and an enlarging sense of the fundamental trag-

edy that underlay the sacrifices of the war. The Christian Century found considerable satisfaction last year in the wide use of the special service prepared for use on this holiday. It trusts that the revised form of the service, which is being offered this year on a non-commercial basis will prove of even greater value in producing an adequate solemnization of the occasion. In the meantime, however, as communities make their preparations for the coming holiday, it will be well for all participants to recall such experiences of war-time as are related in the article by Mr. Whitaker printed in this issue. Mr. Whitaker's article gains in importance from the calmness and objectivity with which it is written. There is nothing in it to suggest that the writer carries in his soul any scars of bitterness from those passionate days, or that he has fallen victim in any degree to the temptation to self-pity. But, after reading this quiet account of what must have been a harrowing experience, it will be a rare man who is not bound to feel anew the moral compulsion to join with

"... the hosts of those who swear:
It shall not be again!"

Is This "Government Of the People"?

EVERY literate American citizen should be forced to read every word of the testimony being taken before the senate committee that is investigating lobbying. If even a small, but articulate, portion of the public—say, ten per cent—should read this testimony, we feel safe in predicting that a political upheaval would result. The conditions which have already been exposed are so outrageous that it is difficult to restrain comment within the limits of ordinary language. Take, for example, the disclosures on a single day, October 21. On that day the senators had before them, among other witnesses, the president of the Connecticut Manufacturers' association, Mr. E. K. Hubbard, and his assistant, Mr. C. L. Eyanson. They were being questioned about the circumstances under which Mr. Eyanson was made, at the instance of Senator Bingham, a government clerk and given, on government salary, a part in the work of the sen-

ate committee which framed the new tariff schedules, all the while retaining his position and salary with the Manufacturers' association. Senator Walsh read into the record correspondence that passed between Mr. Hubbard and his subordinate. In it were such sentences as these: "You have done a great deal more than we ever bargained for in the beginning." "Undoubtedly the results which you have accomplished have been more far-reaching than I had ever thought that they would have been." "In the past the association, when any tariff matter came up, was always dependent on Senator McLean. Now we are in a position where we can handle it here in the office." And after the whole episode had been spread on the records, and the president of this manufacturers' association had been asked what he thought of a tariff revision conducted under such conditions, his reply was: "I approve of what Senator Bingham has done 100 per cent." Could there be a more complete demonstration of the abyss which lies between the political ideals of certain business groups and the ideal of "government of the people" which millions have believed to be the foundation of our democracy?

The Theater Comes Into Its Own

ANY thoughtful person must be so disturbed by conditions and trends in the contemporary theater that it is a stirring experience to find a play which deserves unconditioned recommendation. Such a play is "Journey's End." Now being performed in London, Paris, New York, Chicago, and perhaps elsewhere, arrangements are being made whereby it will be acted, within the next few months, in practically every large American city. "Journey's End" is more than a play. It is a spiritual experience. It is evidence of the way in which honest drama, honestly written and honestly performed, can reach the vitals of the human spirit, can tear aside the shams with which men veil their souls, can force them to look on the monstrosities of society to which they have been blinded, can—is it too much to hope?—send them out in penitence to the building of a better world. In all that has been said of the sodden glory, the blasphemous waste, and the ultimate frustration of war, the word of this drama penetrates deepest and will echo longest. But while such a play restores faith in the potentiality of the theater, it brings new reflections as to present conditions in the theatrical world. For we are told that the author of "Journey's End," an English war veteran whose name is not mentioned in the American advertisements of his play, comes from entirely outside the environment of the theater. Furthermore, having written his play, he found it impossible to interest theater managers in its production. It was only after a group of London amateurs had produced it, and found audiences clamoring for a chance to see it, that the commercial stage proved willing to give "Journey's End" its chance at the general public.

The success of "Journey's End" proves that the theater can bear a part, if it will, in the warfare for the kingdom of God. But the experience of this play shows that it is not yet eager to discover opportunities for so doing.

How Canada Has "Solved" the Liquor Problem

CANADA, so we are continually assured, has solved the liquor problem. It has seen the error of prohibition, and by the simple expedient of "government control" it has put the dominion on the high-road to temperance and good order. If you doubt this, we suggest that you read the testimony of an editorial in the New Outlook, of Toronto, the weekly journal of the United Church of Canada. The editorial is entitled, "Bottles, Bottles, Everywhere!" It paints the picture of a redeemed Canada in this fashion:

Ontario highways are among the finest in Canada, and her byways have long been considered trails of loveliness. Today the great roads and the little roads of Ontario are littered with empty bottles, whisky and beer bottles by the hundred thousand. And you needn't take anyone's word for it; you can start counting almost anywhere. But it is not safe to walk out there when so many drivers are sipping Ontario government liquor. Nor is it necessary to go out to the highways and byways at all. You can see the empty bottles in hotel rooms and corridors, in office and garage, in barn and bin. The thing has become a danger and a nuisance. It has been going on for some time, getting steadily worse. At first we blamed it on the tourists, but we now know that the tourists couldn't account for one twentieth part of the empties, even at the border. "The King's Highway" is the grand old title Ontario's premier recently revived for the roads, and Ontario's government is making those highways a byword among the people and a danger to the travelling public, by its ever-increasing flow of liquor, under guise of government "control." So terrible is the truth in this matter that statistics dare not be published until after the forthcoming election. But the people of Ontario should know that their province is selling fifty million dollars' worth of liquor a year. Is it any wonder that tens of thousands of youth are being added annually to the list of drinkers? Is it strange that motor accidents are increasing at an appalling rate? Why should any one be surprised to find a few hundred empty bottles along a mile of the King's Highway?

Well, well, well! What is wrong with *this* picture?

Keeping Rumania Safe For Democracy

MUCH more than appears on the surface is involved in the election of a new member of the Rumanian regency. Several months ago The Christian Century told of the reform era instituted in Rumanian politics by the coming of Dr. Iuliu Maniu, former theological professor, to the premiership. Dr. Maniu led the National Peasant party to a sweeping victory in the recent Rumanian elections, receiving 88 per cent of the total vote. Apparently, he has completely destroyed the power of the little oligarchy, headed by the Bratianu brothers, which, working hand in hand with the royal family, controlled the

kingdom for years. The graft, extravagance, and general misgovernment of the Bratianu regime had become a European scandal by the time the Maniu premiership was established. However, when a place recently became vacant in the three-person regency which now acts in the name of the child king, the dowager Queen Marie set herself up as a candidate for the post. For a time it seemed that she might stampede the deputies into electing her. So completely is the dowager queen implicated in the plans of what remains of the Bratianu party that her election as regent would have been equivalent to a vote of no confidence in the Maniu government. The more complete was her discomfiture, therefore, and the greater the stabilizing effect on Rumania when Dr. Maniu showed his power, not only to block the election of the dowager queen, but also to secure the election of an unknown partisan of his own party. Affairs in the Balkans are in anything but good condition, but it is a good sign to find a government with the ideals of that headed by Dr. Maniu confirmed in power even in the face of intrigue by a strong-willed and magnetic queen.

A Chance for a New Sort of Theological Education

DREW Theological seminary, Madison, N. J., after its years of service in behalf of the Methodist church, inaugurates a new president and at the same time enters on a new career as Drew university. The new title is made apposite by the opening of Brothers college of liberal arts, an institution which will stand on the same campus with the theological buildings and offer courses available to the students preparing for the ministry. It is no new thing to have a theological seminary brought to the campus of a liberal arts college. But it has been several generations since liberal arts colleges grew out of theological seminaries. Yet the development at Drew deserves close attention. Curriculum in the theological seminary too often seems to be laid down on the assumption that the student has attained an adequate cultural background in previous undergraduate college work, and that the seminary can therefore restrict its efforts to instruction in certain fields that are supposed to be of professional importance. The assumption will not bear examination. Too many students come to the theological school whose previous preparation, whether or not it has included the securing of a bachelor's degree, has in no sense given them that general familiarity with the cultural resources of our civilization which is such a needed part of the equipment of a modern minister. To have at hand a school of liberal arts, into which such students can be directed for guidance along these previously neglected lines, may produce a remarkable improvement in the average output of the theological school. We have no detailed information as yet as to the way in which Drew intends to use its new college. But we believe

that it has an opportunity to do some much needed pioneering in the supplementation of the general cultural resources of the young minister.

Drifting Toward Chaos In Manchuria

CONFUSING and unreliable as are the reports from Manchuria, it is impossible to view that situation with anything but the gravest concern. The negotiations between Russia and China seem to be making but slight progress, if, indeed, they are making any progress at all. One obvious reason for this is that there are no Chinese officials who care to negotiate, since they cannot rely on any government behind them to carry out any agreement which they may reach. The government at Nanking is having to fight another civil war; the future allegiance of key militarists in north China is uncertain; the Chinese military governor of Manchuria does not know at what minute he may wake up and find himself confronting Russia without any support. In the circumstances, the Chinese policy is one of doing nothing and hoping for the best. Russia is fully aware of the increasing disorganization within China. Apparently, she is seeking to push that disorganization along as fast as possible. So, while her diplomats clamor for action and express their dissatisfaction with the moderate course of the German mediators, her soldiers have indulged in bloody raids on Chinese territory. Moscow, in acknowledging that these raids have taken place, speaks of them as "punitive expeditions." But this is the surest way in the world in which to precipitate the whole ticklish situation into general bloodshed. The difficulty that Russia is under in trying to deal with a government that is hardly existent today, and that may be entirely non-existent tomorrow, is a real one. But the very fact of chaos on the Chinese side lays the more responsibility on the Russian forces to hold the situation where it will be capable at last of peaceful solution.

The Post-Office Delivers Our Mail

ON THE morning of Monday, October 21, the editors of The Christian Century received a pamphlet, accompanied by a form letter, a subscription blank, and a return envelope. This is not an unusual event in these editorial offices. In fact, there is a good chance that the pamphlet, with its accompanying literature, would have gone into the waste-basket unread, had it not been for the heavy borders of black crayon which surrounded the outside envelope and compelled attention. The form letter thereby secured a reading. "Governor Young of California," said the letter, "has agreed to study the case this summer." That sounded a bit queer, for with all that can be said in favor of Chicago weather at this time of year, the third week in October is not generally spoken of as summer. We glanced at the date. The sender, evi-

dently knowing the delays that sometimes occur in getting such matter in the mails, had not printed any specific date. It stood as simply, "July, 1929." And now we discover that this appeal, which asked for our help in securing a pardon for Tom Mooney—13 years imprisoned for a crime which the judge who presided over his trial, the district attorney, all the living jurors who served on the case, and numbers of the leading citizens of California say he did not commit—has been lying in the New York post office until orders came from Washington for the blacking out of certain words which were on the outside envelope. What those words were, we do not know. We have made every effort to discover, for the blotches of black crayon are an incentive to all our detective instincts. In one corner we can make out the word "justice," and we think we can decipher a "Mooney" and a "frame-up." Whatever the words were, the whole incident is puerile and ridiculous. After these years during which our mail has been used to admonish us to attend military training camps, we resent bureaucratic interference of this sort with an attempt to secure justice for a helpless victim of social injustice.

Where America Is Changing Most Rapidly

CONDITIONS in southern textile mills have become a matter of national concern. Wishing additional light on the industrial conflict which is growing more intense with every month, we began to look up material on the mountain background of the strikers. By far the best material available proved to be contained in the pages of *Mountain Life and Work*. And that experience, which would have been duplicated had we been attempting to study any one of a dozen other questions, moves us to say a word about this unique magazine. *Mountain Life and Work* is a quarterly, published at Berea college, in the mountains of Kentucky, at the nominal subscription price of one dollar a year. The fact that it comes from Berea is enough to certify its quality. Its editor, Miss Helen H. Dingman, was at one time in some sort of administrative work for one of the important home mission boards, with headquarters in New York. Now she gives herself to teaching in Berea and editing this magazine. Nowhere else, so far as we know, is the rapid change in the southern hill country under the impact of the new industrialism so clearly depicted. And nowhere else are the implications for future community organization, education, religion, health and many other phases of mountaineer life so courageously faced. The nation has listened for years to tales of the incredible backwardness of the southern hill-dweller. Practically all such tales are today out of date. An entirely new social problem has arisen in the mountains, and this problem grows more acute with every new factory opened south of the Mason and Dixon line. To those who would follow the developments that are taking place,

there is no medium equal to *Mountain Life and Work*. This is a free advertisement, and we make no apology for it. We wish there were more such things to advertise.

Religion as a Cloak for Injustice

NOW that the trial of the seven labor organizers at Charlotte, North Carolina, has ended in a verdict of guilty of murder in the second degree and the imposition of sentences of imprisonment ranging from five to twenty years, one may, with less danger of being cited for contempt of court, comment upon an extraordinary feature of the trial—the resurrection of the "statute of oaths," dating from 1777, which requires that a witness must qualify by affirming belief in God and in everlasting punishment after death. One of the witnesses for the defense, a Mrs. Miller, under cross-examination by an attorney for the state, was led to admit that she did not believe in a Supreme Being who controls the destinies of men and punishes their transgressions. The statute has seldom been enforced during the last century, but it was brought into service in this case where not only this witness but the defendants as well were religiously and politically heterodox. A strict application of the law would seem to have required that Mrs. Miller's testimony be entirely excluded. Judge Barnhill did not go so far as that. He permitted her to testify, but ruled that evidence as to the witness's communistic views and her disbelief in God and future punishment was admissible and that the jury might properly be allowed to take these facts into consideration in determining the degree of credibility of her testimony.

We have not at hand the exact text of the North Carolina statute of 1777, and our researches into colonial jurisprudence have not been sufficient to enable us to quote it from memory, but if the purport of it is as reported in the accounts of the trial, it does not support the ruling of the judge. It would support a ruling that an atheistic witness should not be permitted to testify at all, but not the admission of her testimony coupled with a virtual appeal to the prejudice of the jury to discount it on the ground of her religious opinions. But whether the procedure was bad law or not, it was bad justice and bad religion.

A century and a half ago there may have been some justification for a law based upon the assumption of a correlation between telling the truth under oath and believing in God and eternal punishment. People who then professed to believe in an avenging God held that faith with an assurance and a vividness which doubtless added something to the probability that they would avoid perjury in order to avoid hell. The point may be overstressed, for there is ample evidence that even the orthodox not infrequently committed other sins equally certain to bring

Life and make no ch things

divine retribution. Still, the fear of a hell believed in with conviction and visualized in lurid detail probably operated to reinforce the civil penalties of perjury. To the extent to which that is true, the religious opinions of a witness constituted a real factor in determining his credibility on the witness stand.

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ganizers ded in a cond de- sonment with less omment ne resur- n 1777- y affirm- after a Mrs. ney for believe of men ute has , but it not only e relig- lication at Mrs. e Barn- her to itness's and fu- ne jury ts into dibility

At the present time, in view of the waning prestige of hell and the predominance of other motives for honorable conduct, it would be reckless to assume that a Universalist would necessarily be a less trustworthy witness than, say, a southern Baptist or Methodist with an unflinching trust in endless punishment for sin. Judge Barnhill is quoted as saying that if he did not believe in punishment after death he would be less apt to tell the truth. As a confession of the type of motivation by which his own conduct is controlled, this statement is not without interest, but it is no adequate ground for impeaching the testimony of witnesses whose virtue rests upon other foundations or for denying the equal protection of the courts to defendants who cannot summon in their own behalf witnesses of orthodox persuasion.

This matter of limiting the civil rights of atheists is an old story. The English courts went through it generations ago. England went through another phase of it when the atheist Bradlaugh, elected to parliament again and again, was again and again refused his seat on the ground that he could not take a binding oath. That episode was ended, not by the vindication of atheism, but by the vindication of the right of atheists to exercise all the privileges of citizens and to give, in courts or elsewhere, an assurance of truthfulness which would have equal standing with the Christian's oath. That came a hundred years after 1777. The North Carolina statute of oaths is ancient history. It ranks with the Massachusetts statute against blasphemy. They are vestigial remnants of judicial organs belonging to an earlier phase of social evolution and having no present function in the body politic.

North es into to en- ourport it does support be per- of her e prej- of her e was religion. e been assump- under ment. enging vivid- proba- avoid ere is infre- bring

All legal technicalities aside, the plea in this case that only the godly should be allowed to give evidence in the case of the accused radicals in North Carolina, or that the testimony of their witnesses should be discounted on the ground of their lack of belief in everlasting punishment, does not ring true. The judge correctly instructed the jury that "the economic dispute between the union of which the defendants were members and the mill is not for the consideration of the jury and has nothing to do with this case"; but it is impossible to read the story of the trial, with its inclusion of discussion of the social and political theories of the defendants, the civil marriage of Mrs. Miller, and the alleged propaganda of atheism and communism by the group to which they belonged, without arriving at the conclusion that there was a continuous effort to appeal to the religious convictions of a jury containing eleven staunch churchmen to prejudice them against the accused.

Of all the uses to which religion may be put, none

is so prejudicial to the interests of religion itself, as well as to the welfare of society, as making it a cloak for injustice, an instrument of oppression, or a means of denying to unbelievers the equal protection of the laws. Chief of Police Aderholt of Gastonia was shot in a melee growing out of a raid by the police upon a meeting of the strikers and their organizers. Somebody must have shot him. The problem to be solved by the trial was whether the police or the strikers fired first and, if the strikers fired first, who was responsible for the shot or shots which killed the chief of police. That one of the groups contained, or consisted of, persons who hold social doctrines considered reprehensible by the vast majority of people in this country and who reject the religious beliefs which are current in the community, are facts not relevant to this inquiry. To introduce these matters is to confuse the issue and to run the risk of perverting justice.

We are not at the moment concerned over the possible prejudice against the defendants as communists. The conduct of the trial and the attitude of the judge on this point were much better than might easily have been anticipated. But we are deeply concerned at the role which religion has been made to play in clouding the issue and obstructing the course of justice. The reactionary forces of the south have evidently found in this outworn Carolina statute a means of denying to certain persons considered socially objectionable their full day in court. Every time this statute is invoked to this end, religion is disgraced. It should be the instant business of the churches of Carolina to see that this law is repealed. As long as it remains in force they are in the position of serving a cause by which their fellows are deprived of their rights. The use of religion as a cloak for injustice must be repudiated first of all by religious people themselves.

Shearer, the Newspapers, and a Betrayed Public

IN THE general indignation provoked by the revelations of the part played by Mr. William B. Shearer in wrecking the Coolidge disarmament conference of 1927, it is to be hoped that the responsibility of the newspapers for that infamous episode will not be overlooked. The press is not emphasizing this aspect of the investigation. Naturally. It is much happier when reporting the absurdities of Shearer's posing, or when speculating as to the authorship of the ridiculous "secret British document" which Shearer peddled to credulous intelligence officers. But apart from all the bizarre elements in the proceedings at Washington, there remain the facts as to the press's share in Shearer's malign activities at Geneva. And these facts are too clear to be mistaken.

Let it be said at once that when we speak of these

facts we do not refer to Shearer's own claims as to his relations with the press. No person with ordinary good judgment would place any credence in Shearer's reports of the interposition of Mr. Ochs, owner of the New York Times, or of Colonel McCormick, owner of the Chicago Tribune, in his behalf. The letters in which Shearer implicated those two gentlemen were nothing but the attempts of a braggart to impress his employers, and scarcely deserved the repudiation which followed their publication. The boastings of Shearer can be disregarded; the denials of Mr. Ochs, Colonel McCormick, and several newspaper correspondents can be accepted at full face value. There still remains a residue of fact which appears to be beyond denial, yet which involves the press in serious dereliction to its public trust.

The conference called by Mr. Coolidge assembled in Geneva in 1927 to undertake a difficult and intricate task. The United States and Great Britain seemed on the verge of undertaking great programs of naval building which were bound to appear, in the eyes of the world, as competitive. No competitive naval building program has, so far in history, eventuated in any outcome other than war. The situation was so dangerous that the utmost good will, reasonableness, and careful speech was demanded. It is hardly too much to say that, as the situation was in 1927, the disarmament conference had only an outside chance to succeed—a chance that could be destroyed by almost any active agent of dissension.

Into this delicate situation came Shearer. It is now known that he was in the employ, at the time, of a group of large American shipbuilding corporations. Then all that was certainly known concerning him was that he was liberally supplied with money, and that he was assiduous in distributing propaganda designed to wreck the conference. But the key to the situation was furnished him when he was supplied with credentials giving him the standing of a regular newspaper correspondent, representing the New York News.

The New York News is a picture tabloid newspaper. It is owned by the Chicago Tribune, and such bits of foreign news as it prints are usually supplied to it by the extensive foreign news service of the Tribune. Yet Shearer was given its credentials, and thus was admitted into every session of the conference which was open to journalists. Shearer himself says that these credentials were given him by the representative of the Chicago Tribune. That is a minor consideration. The unassailable fact that matters is that he held credentials in the name of an American newspaper which gave him, the paid propagandist of armament interests, entrance to closely guarded precincts which otherwise he could never have penetrated.

Thus placed, by his press credentials, "on the inside," Shearer's activities redoubled. It is now said that they became "common knowledge." Certain recent newspaper articles have asserted that these activ-

ities extended to the writing of dispatches sent by bona fide American correspondents, or at least to the supplying of material which these correspondents incorporated in their dispatches without change. That, however, may be regarded as still in the realm of rumor. What is certain is that the malevolent part being played by Shearer finally moved at least two American journalists, Mr. Albin Johnson of the New York World and Mr. Paul Scott Mowrer of the Chicago Daily News, to protest to members of the American delegation against the further presence and admission of the armament propagandist. It has also developed that Lord Bridgeman, former first lord of the British admiralty and head of the British delegation to the conference, protested to Mr. Gibson. Nothing was done. The responsibility for this was not on the press; Mr. Gibson may have something to say on this phase of the episode later. But it does make clear the notoriety which attended Mr. Shearer's position at Geneva.

Whatever may have been Shearer's relation to the dispatches sent at that time by Mr. Williams, of the New York Times, and Mr. Wales, of the Chicago Tribune, one fact is beyond dispute—no dispatches were sent which gave the American public definite information as to the presence of Shearer or of such activities as were "common knowledge" and finally contributed so much to the wrecking of the conference. One correspondent, Mr. Drew Pearson, after the conference was over told his readers, in the columns of the Washington Evening Star, of "the presence of a paid American big navy propagandist who disseminated the most violent anti-British propaganda." But that anonymous reference came after the mischief was done.

Without the silence of the press, the Shearer episode would have been impossible. The Geneva conference might have failed without the interference of Shearer. It probably would have failed. But there would have been little, probably none, of that exacerbation of feelings on both sides which followed the publication of the sort of stuff Shearer handed out. It was this exasperation which opened the way for the 70-ship building program which brought American relations with Great Britain to so tense a strain, and necessitated the heroic remedial measures which Mr. Hoover and Mr. MacDonald have undertaken. The silence of the press gave Shearer his chance. That is the fact to remember.

"If such a situation as this," says Editor and Publisher, leading trade weekly, "was not news of the highest value at the time we are no judge of news. And if the fact, even as mildly hinted at by a couple of metropolitan newspapers at the time, did not call for editorial searching and interpretation our sense of values is again numb. It was news, of course, and it is a commentary on modern practice that it remained for the President of the United States, nearly two years after the fact, to raise the issue for public notice."

Considered from the standpoint of its discharge of

its public trust, this has been a bad year for the American press. It opened with the revelation of the interest which the paper trust had bought in many newspapers. Publishers have everywhere been diverting themselves of their International Power and Paper and Graustein connections since they became known. Then came the demonstration, in the Aurora case and elsewhere, of the way in which a part of the press has allowed its position as a purveyor of unbiased news to become undermined by its subservience to editorial policy. Now we have the very serious charges which Lord Bridgeman makes as to the way in which his words were misreported by the Chicago Tribune—a charge which that paper, despite its attempt at editorial reply, entirely fails to meet. But such disclosures as these, bad as they are, are not as disquieting, in their implications for the future, as the discovery of the part which the press played in making the activities of Shearer at Geneva possible, and the part that it failed to play in reporting those activities to the general public.

From time to time the suggestion is made that the journalist be placed under license, after passing certain specified tests, thus giving him a professional status analogous to that of the physician or lawyer. It is argued that by so doing the standards of journalism will be raised. We confess to a lack of faith in such an expedient. At the same time, the public is fully justified in declaring, in the light of the disclosures of the Shearer investigation, that its interests have been betrayed. And if the press is not able so to discipline its own members that betrayals of this sort are made impossible, then it is inevitable that the public will, in self-defense, impose some measures of professional control.

Safety

A Parable of Safed the Sage

I WENT to a Ball Game. And I beheld how some players score by Prudence and others by Adventure. And the man by whom I sate was full of admiration for those who played not far from their base, and I was more likely to admire those who Ventured.

And my friend said, Is it ever so with thee? And dost thou lavish all thine Applause upon those who undertake the plays that have Hazards? Behold is it not better to be Safe?

And I said, No man ever won a Ball Game simply by Playing Safe. Some men get Put Out by running, and others stand hugging Third Base until the side goes out when an Adventurous Run might possibly have Scored.

And he said, I prefer Safety.

And I said, This is a very Unsafe World. It is Dangerous to be alive, and much safer to be Dead. It is highly Imprudent to Marry. It is very unsafe to be at Home; a large part of the Accidents happen

there. The Bathroom is perhaps the most Dangerous room in the house; hundreds of men have slipped in the Bathtub and injured their spines, and people there do suffer from Scalds and Shocks. Next to the Automobile the Bathtub is perhaps Civilization's most Deadly Weapon. Yet do I bathe every Saturday Night and sometimes Between. I do not advise men to Live Dangerously; I simply do not know any other way to live, and I want to live.

And he said, How far dost thou carry this idea of thine?

And I said, It is not mine own idea. I inherited it from a Great Adventurer who said something like this: He that would save his soul shall lose it, and he who doth lose his soul, the same shall find it. He lived dangerously, and gave the world Salvation.

VERSE

Tomorrow

"TOMORROW and tomorrow"—so men say
Science may snare the elusive germ of truth
Whose loveliness will smite the heart
With wonder, take the breath away. . . .
I only know
There is no beauty like fair-flowering youth.

"Tomorrow and tomorrow," earth may feel
A keen, strange rapture, know the charm whereof
All joy is made, and grief-touched hearts
Their sorrow and their every pain shall heal. . . .
I only know
There is no joy so sure, so pure as love.

"Tomorrow and tomorrow"—we may rend
The mystery of sea and sky and sod,
And prove beyond the darkening of a doubt,
The start, the growth, the final end. . . .
I only know
That back of life and sea and sod . . . is God!
JOHN RICHARD MORELAND.

Orisons

HE PLACED a prayer wheel where the wild
winds dance,
And some complained his piety was lazy;
But then his thoughts on prayer were rather hazy.
Yet God attended to his supplicance.

He knelt on scarlet plush before his lord,
And mumbled words of ancient litanies
But felt uncomfortable on his knees;
And God, lost in the gloomy nave, was bored.

Silent, she raised her eyes that burned and glistened
Like fresh lit tapers in a shadowy crypt;
No raptured praise, no murmuring, tight lipped,
But God stopped stars in flight an hour, and listened.

E. McNEILL POTEAT, JR.

A War Time Memory

By Robert Whitaker

IT IS twelve years ago today since I was arrested. It had slipped my mind that the anniversary was at hand until I was about to address a peace meeting yesterday afternoon, in this same city where I went to jail for presiding over a peace meeting just twelve years ago. The meeting yesterday was not disturbed. There was not an officer present, nor even a stool-pigeon so far as I was able to discover. The meeting yesterday was on the grounds of one of the most beautiful homes in Los Angeles, not more than a mile or so from a like beautiful home where we were mobbed at the close of our three days' meetings twelve years ago. Nobody mobbed us yesterday, nor did our meeting occasion so much as a ripple of public comment. Yet more outspoken witnessing against war characterized yesterday's meeting than was uttered by any of the speakers of twelve years ago. And much more might have been said than was said, that is, much more violent condemnation of war, without fear of interference on the part of either the public or the police.

The meeting of twelve years ago was "The Christian Pacifist Conference" which covered the three days of October 1, 2, 3, 1917. So far as I know it was the only conference of its kind held anywhere within the area of the warring countries during the world war. There was no desire for singularity, however, on the part of its promoters, and every effort was made to carry out the meeting with no more publicity than was necessary to advise those who might be interested in attending upon its sessions. Such publicity as the meetings were given, on the front pages of all the Los Angeles papers for days together, and for weeks afterwards, was quite unsought upon our part.

A Quiet Gathering

Our secretary was a quiet, mild-mannered Methodist minister, who had given up his country pulpit, about a hundred miles from San Francisco, because his anti-war position was unacceptable to respectable Methodists at that time, and especially to official Methodism. He and his wife, without receiving a cent for the service, sent out many scores of letters to representative church people of any and all connections, asking them to attend the conference and discuss with us what ought to be the Christian attitude in a time of war. The response was remarkable. More than a hundred, including many ministers, expressed their intention of being present. At the last moment, when the newspaper took up the fight against us, very few church people came, and only three or four ministers. But some would have been with us, as I personally know, had not distance made it impracticable for them to bear the expense. Others undoubtedly were dissuaded by the attitude of officials and press.

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Neither press nor police had taken note of the preliminary meeting at which the program for the three days' conference was tentatively arranged. This preliminary meeting was held in the church of which I was pastor, at Los Gatos, California, near San Francisco, July 27, 1917. There were not more than twenty or thirty people present, but no effort was made to keep the meeting secret. The evening session was open to the public, and was fairly well attended. No protest against the meetings was expressed, so far as we knew, though we were aware that our action was not popular. Popularity did not concern us, or unpopularity, but the possibility of doing something yet to hasten "the dawn of peace."

Finding a Meeting Place

Our intention was to hold the conference itself, as distinguished from this informal preparatory meeting, at Long Beach, California. The place was chosen, and a program projected to cover three days, so that we might, if possible, persuade the Methodist annual conference, meeting at the same place and time, at least to recognize the desirability of taking counsel as to how something of the Christian spirit could be preserved through the war period. But when Fanny Bixby Spencer, the daughter of the founder of Long Beach, applied for the civic auditorium on our behalf, not only was her request refused, but the officials of the city took occasion to voice emphatically their war loyalty, and the newspapers, with characteristic sensationalism, played up the refusal and discovered their opportunity to also serve the cause of the prevalent patriotic emotionism.

This publicity made it impossible for us to obtain any hall in any of the adjacent smaller towns, whereupon it was decided to seek a hall in Los Angeles where we thought the size of the community, and the general inconspicuousness of our membership, would enable us to carry out our program without undue public attention. This, however, the newspapers would not allow. The most sensational evangelist in America was at the time holding revival meetings in Los Angeles. He was reported to have said, "They ought to deal with the Christian Pacifists as Frank Little was dealt with at Butte, and let the coroner do the rest." We thought it only fair to ask him if this horrible utterance was his. His secretary gave us an evasive reply. It was evident enough that if the ministers generally did not so express themselves toward us they were determined to have nothing to do with us, and the public utterances of the leaders in support of war were hardly more temperate than the words quoted above. The one minister who did write us his endorsement of our position, and an appreciation of our courage, confessed in the same letter that he did not dare to call upon us while we were in jail.

The police boasted that we would not be allowed to meet. Efforts were made to persuade the man who had rented us a hall on South Flower street, in Los Angeles, to refuse us the hall, but we had paid in advance, and for this reason, or other reasons more to his credit, he stood his ground. At the last moment the police arbitrarily locked the doors of the hall against us, and against all the other users of the premises, for the three days of our program.

Locked Doors

But we had prepared for the emergency. Between the preparatory meeting at Los Gatos, and the projected conference in Los Angeles, I had been east as a delegate from the Santa Clara valley war-opposers to the "People's council," called to meet in Minneapolis. On our arrival at Minneapolis we had faced such a hostile community that the leaders had decided to hold the meetings of the council in Chicago. Before I could get to Chicago the meeting there had been compelled to adjourn, as the state troops were called out by the governor when Mayor Thompson refused to interfere with our meeting. But the adjournment was official rather than actual. As a matter of fact we held seven meetings during Monday, Tuesday and Wednesday, following the public meeting on Sunday which had ostensibly adjourned the council.

These meetings were held behind closed doors in upstairs guest-rooms in a certain Chicago hotel, in a prominent lawyer's office, and finally in a private home on the south side of Chicago. Quite unexpectedly I was called upon to preside over these seven meetings, which seemed to many of us suggestive of the stories we had read about the meeting of the apostolic church in the catacombs of Rome. When I expressed to the prominent lawyer mentioned above my indignation at the fury directed against us which compelled us to such hidden meetings he responded in a deep guttural voice, and with profound earnestness, "We're d—d lucky that we're not all hanged." And we were. The insanity of the hour it is hard to realize now. We did not measure the depth of it ourselves at the time.

Meeting in Secret

However, the feeling which all our California delegates to that Peoples' council had, that we ought to have stood our ground at Minneapolis, and gone to jail if necessary, had determined me and my associates that we would not be balked of our California meeting. So we hired privately a second hall, divided our company, and when the half which I led was arrogantly refused admission to the hall we had first engaged, and ordered off the sidewalk by the police official, we made our way without publicity to the second hall, where the meeting, led by the secretary, was already under way. I took my place as chairman, the meeting opened with quiet devotions, and at the moment when the police came upon us, and because I refused to disperse the meeting but left it to them

to do so, arrested three of us, we were actually engaged in reciting the twenty-third psalm.

The meeting went on, after the first speaker, a young Quaker, the secretary, and myself, were removed to the jail. I called another man to the chair, and instructed the fifty or more present each in turn to take the chair as the others were arrested. But no further arrests were made. The meeting, quiet and most effective, was just concluding when we got back from the jail, having been released on bail of five hundred dollars each.

A Speech that Cost a Bishopric

Our further meetings we were compelled to hold in private houses, as we could get no hall beyond the initial meeting. Bishop Paul Jones was our principal speaker that first evening, and his courage in coming to us cost him his bishopric, a price all who heard him that never-to-be-forgotten night felt was worth while for the high quality of his most Christian address. Other homes were opened to us. The newspapers played up our meetings as sensationally as they would have played up a murder case, but all our utterances were so quiet and so kindly throughout that it was next to impossible to make a sensation of them, except as here and there a sentence or reference was torn wholly out of its connection, or twisted beyond recognition.

The last evening, in south Pasadena, a well dressed mob broke up our meeting, during our devotional half-hour, dragged all the men in attendance out of the house by force, bundled us into automobiles and carried us out of town, with instructions not to return. This was done to the accompaniment of the song, which they sang with heated enthusiasm, "My country, 'tis of thee, sweet land of liberty, of thee I sing." I remarked to the members of the mob who had me in charge that I happened to have had personal acquaintance with the minister who had written that hymn. A curious sense of boredom affected me throughout the whole proceeding, acting as a sedative upon the fear which I would naturally have felt.

The same feeling affected me throughout our long trial before the Los Angeles police court, which lasted from November 14 to December 9 inclusive. The judge, a prominent Catholic, when he was asked by one of our witnesses if she might repeat the twenty-third psalm, which we were reciting at the moment of our arrest, inquired casually, "Is it very long?" The jury, nine women and three men, were so instructed, and so intimidated, that conviction was inevitable. Our appeal was refused by the superior court, and by the court of appeals. Before we could get to the state supreme court bail was refused us, and we were put in jail.

Days in Jail

There were twenty men in our cell, which was about twenty-four feet square. The filth, physical and moral, will not bear recitation here. Three of our cell-mates were degenerates and insane. Yet a quieter,

serener ninety-four days I never experienced, nor in all my ministry have I had an experience more worth while. The supreme court released us after that period, and actually laughed the case out of court when it came before them later, reversing our conviction at every point. Our attorney, who won what I think was the only reversal during the war period for an anti-war offense, "Judge" J. H. Ryckman, called himself an agnostic, but played such a Christian part as I have rarely witnessed. The kindnesses shown us by our courageous associates, most of them also "agnostics," were so many and so generous as to be beyond praise. Not a Los Angeles minister came near us, except one prison visitor who called formally once upon us, and one other minister who had unfrocked himself as a witness against the conformities of the hour. The young Quaker was a member of what claims to be the largest Quaker church in the world. Not a member of that church, outside of his

family, came near him during the time he was in jail. My own church at Los Gatos held the pulpit for me while I was in jail, and has never been forgiven by the community because most of the little company stood by me. Dr. Sydney Strong, of Seattle, Washington, one of our speakers, was likewise allowed to go on with his little flock, but missed by the narrowest margin being expelled from the ministers' association there because of his testimony on behalf of peace and fair play toward the social dissentients. Afterwards, when I held his pulpit for a year while he was absent on a tour to Australia, I was asked to speak at another of the Congregational churches. The minister who asked me made this illuminating confession: "Dr. Strong is a saint. I do not dare to ask him to my pulpit. I can ask you, as my people do not know you."

Twelve years! How would the churches really react to a similar war situation today?

Drama Comes Home

By Charles Stafford Brown

DRAMA is the daughter of Religion and Theology. Consult any theatrical history, read between the lines in any record of ancient religion, and you will discover that inevitably Religion and Theology demanded expression in symbols and rituals and forms; and these forms were Drama. For a long time, Drama was a dutiful daughter. She served her parents well, translating her mother's mysticism and her father's dogmas into action and emotion and will, so that the common people might grasp them. She performed this task of interpretation particularly well in the eleventh, twelfth, and thirteenth centuries of the present era.

But Drama fell in love with Popularity, whose reputation has always been a bit spicy. Under the spell of her own emotions, and the blandishments of her suitor, she began to undergo a transformation. She became slangy and headstrong. She ran away from home more and more often, and attended church less and less often. She bobbed her hair, rouged her cheeks, and shortened her skirts or dispensed with them entirely. In time (just as the reformation was getting a good start) she so scandalized her parents that they spurned her from the ancestral doorstep, with orders to go away and never darken the doorway again.

Religion and Theology, carrying their heads high, wondered more and more bitterly why the common people were not able to grasp the things they said. And it has been hard, indeed impossible, to put the truths of Religion and Theology into simple, prosaic speech. And so the common people have sometimes listened to Religion and Theology without understanding, and sometimes the common people have not

even listened, for Religion and Theology seemed to speak a strange language.

Meanwhile, Drama and Popularity have become the parents of a numerous and remarkable family. The latest addition to the family is the Talkie; and though so young, he is well able to speak for himself, in tones raucous and untrained withal, but lusty enough. And behold—the world of common people still follow after Drama, because she speaks a universal language, easily understood.

A Universal Language

But now that her children are old enough to look after their own interests, Drama has come back home. The poor parents do not quite know how to treat her. She isn't repentant, as a good, orthodox, prodigal daughter ought to be. She is willing to come home, but she isn't begging for the privilege. She wants it distinctly understood that her children are all legitimate; she and Popularity were married so long ago that the mind of man runneth not to the contrary. But it is hard for her aged parents to admit their error; so sometimes they welcome her faintly and with misgivings, and sometimes they do not welcome her at all.

* * * * *

Last year, when our church was casting about frantically for some method of attracting and interesting the young people, it was with great trepidation that somebody suggested drama. The suggestion met with shocked silence. But the angels looked the other way, and the fools rushed in, and it was a vote. We didn't exactly call out the brass band and the volunteer fire department to welcome Drama home

again; but we did let her squeeze into the parish house. We organized our young people into a dramatic club, without dues or rules, and selected a cast from the eager and responsive number who were tired of traditional young people's meetings. The first play chosen was Zona Gale's "The Neighbors." We worked three weeks on it, adapting it to fit our microscopic stage, and then, one Sunday night, we produced it in place of the usual evening service.

We hadn't advertised at all, except as the papers were willing to give us free advertising in the form of news items. We were, in fact, a little afraid of the reaction. And we doubted if we would have much of an audience. Some years ago, the church tried movies, and previous to that stereopticon lectures; and in each case, there was considerable criticism and rapidly waning popularity after the first attempt or two. And here we were, not with movies or slides, but with a real play, on a real stage, and on Sunday night. Admission was free, of course; but we didn't really think we would have much of a crowd. So when the parish house was full nearly fifteen minutes before the play was scheduled to start, we were surprised and delighted. The janitors and ushers brought in chairs and benches, opened up the various rooms that adjoin the parish house auditorium, and seated people in windows and along the stair rails. Still they kept coming; and the ushers informed us afterward that at least a hundred were turned away.

Drama Comes to Church

But the parish house wasn't built for a theater. The auditorium was far too small. The acoustics were bad. The stage wasn't half big enough, and lacked a rear entrance. Worst of all, in my own opinion, there was no sense of being in church, there in the parish house. We were not merely bidding for crowds. We sincerely wanted to help the people who came, that they might achieve a religious experience. And somehow it was hard work to make religion real and vital in the parish house on Sunday night. The place of religion was the chancel, and the church; not the parish house. So, the next month, when we were to produce Fred Eastman's poignant little one-act play "Bread," we took the bit in our teeth and invited Drama back to the chancel. The church was our auditorium; the chancel our stage; and we were happy to have the use of the organ and the improved lights again, also.

After all, why not? Drama is no stranger to the chancel; she was born there, reared there. She spent the first few hundred years of her life there. Her earliest words were Scripture. Her first plays were Bible stories, dramatized. And her first devotees were priests.

Certainly she felt right at home with us. The people laughed and cried and hoped and feared and went away thrilled to the marrow. They hadn't been listening to words; they had seen human hearts, quivering with human emotion, clothed in human

flesh, meeting human problems. And because the play was what it was, actors and director and audience all alike underwent a religious experience. It is one thing to preach about the love of God and the brotherhood of man; it is quite another thing, and a much more powerful thing, to reveal that love operating under familiar human conditions. Drama took the nebulous mysticism of Religion, the inaccessible truths of theology, and walked them out upon a stage on human feet, where people could see them better.

For the rest of the school year, these Sunday night plays in church were a monthly affair. At Easter time, on Palm Sunday, we produced "The Boy Who Discovered Easter," by McFadden and Alden. People who go to church on Easter Sunday alone of all the year have often been accused of going to church to show off their clothes. But the people who came to see this play on Palm Sunday didn't come to show off their clothes. Half the audience, and more, was composed of poor folks; laborers and farmers and people who haven't much purple and fine linen to display. People, too, who are not frequent attendants at any church. They packed the church, overflowed the adjoining rooms, filled the windows and doorways, and had to be turned away by scores. And dozens of them told us, afterward, that they never heard a sermon or saw a religious service that could compare in power and effect with this play. The boy on the stage discovered Easter; and out in the audience, and behind the scenes, the rest of us discovered Easter with him. He was a means of grace to all of us; and Drama gave him his holy opportunity.

Memorial Day

Again, when Memorial day arrived, we prepared and produced "Gettysburg," by Mackaye. The thin blue line of G. A. R. veterans were our guests of honor. They wept with Old Link, fought Gettysburg with him in the woodpile, and cheered him through sobs when he wouldn't stay paralyzed. They weren't the only ones who wept and cheered, either. From first to last, this series of plays has drawn capacity crowds; has presented religion in human terms; has offered hundreds of people an opportunity to share, vicariously, the problems and victories of others; and has sent them home again better than they came. We have not charged admission; but the offerings have more than paid our expenses.

But the best single effect of these plays has been their effect upon the young people who took part in them. These boys and girls have thrilled others because they were thrilled themselves. They didn't have to "act"; the quality of the plays, and the deep religious meaning of the situations involved, lifted these inexperienced amateurs right out of self-consciousness and awkwardness and invested their words and deeds with power. They are permanently better for the experience. They tell me so. Their parents tell me so. And as their friend, I know it.

And now we are facing another year. The supply of good religious drama is pitifully small. Probably

there are not a score of one-act plays now in print which are simultaneously true to the best dramatic workmanship and also true to the highest religious idealism. Of that score, half or more are too complicated for production in our limited space, and by our limited talent. We shall probably be forced to tackle many plays which are too ambitious for us; and we and the audience and the effect will all suffer accordingly.

But so far as we can, we shall hold to our standards. We shall look for religion not so much in dramatized Bible stories as in the more familiar experiences of daily life. We shall shun propaganda plays, including missionary plays, as we would the plague. We shall not seek sensation. We shall call that play a religious play which, when we read and act it, produces in us a religious effect. And we shall do our best to pass that effect along to the people who come to share with us the joy and sorrow, the hope and fear, the defeat and victory of ordinary human experiences which have been touched with the divine.

BOOKS

Progressive Protestantism Vindicated

CATHOLICISM AND CHRISTIANITY: *a Vindication of Progressive Protestantism*. By Cecil John Cadoux, with foreword by J. Vernon Bartlet. Lincoln Macveagh, \$6.00.

THIS monumental treatise will at once take its rightful place as the most complete and the most important discussion in English of the issues between Roman Catholicism and Protestantism. In scholarship, in thoroughness, in the adequacy of its historical data and theological analysis, in documentation, and in sheer bulk, it so far distances any competitors for that honor that one may fairly say there are no competitors. The lack of an English version of Heiler's "Katholizismus" will not matter so much now, though the student whose German and Latin are rusty and who will be satisfied with nothing short of an encyclopedia of the sources of Catholic and papal history will still wish for a translation of Mirbt's "Quellen." It does not fall within the scope of Cadoux's plan to present a consecutive and systematic history of the rise and growth of Catholic conceptions or of the papal monarchy. His purpose is rather to set forth the challenge which Catholicism gives to the non-Catholic world and the answer to that challenge by Christian philosophy, by historical evidence, and by modern ideals of justice and humanitarianism; and, having completed the demolition of the Roman claims, to show how modern progressive Protestantism, as embodied in the free churches, fulfills the requirements of evangelical religion based on the teaching of Jesus, meets the needs of the world today, and offers the only hope of unity.

The fundamental issue between Catholicism and Protestantism is that between a conception which identifies Christianity with the operations and the authoritative teaching of a hierarchical and sacerdotal church, and one which finds its essence in teachings and attitudes mediated through a witnessing church. In the former case the ministry and teaching of the church are authenticated by the fact that they issue from an authoritative church; in the latter, such authority as the church possesses is derived from the fact that it bears wit-

ness to a defensible body of truth and practice. The difference between these two views is radical; the cleavage between them is not a crevice but a gulf. It is the difference between a system under which the criticism of current ideas and the correction of errors in the light of growing knowledge is equivalent to rebellion against authority, and one in which progress and growth are possible without disruption. The Catholic church is constantly making the appeal to history to validate its claims; but to any historical student within its own ranks who finds any of its teachings unable to stand the scrutiny of critical scholarship, the reply is, "Silence! The Church has spoken." For example, what Catholic scholar can, without prejudice and without peril to his ecclesiastical standing, investigate the purely historical question as to whether a monarchical episcopate did in fact exist in Rome at the time of Peter's residence there—if he ever was there—and for a century thereafter? The question is prejudged by the dogmatic necessity of maintaining that the present bishop of Rome is the direct successor of Peter. Whether he really is or not, is a question of history to be determined by historical evidence. Such evidence, as a matter of fact, is completely lacking, as Cadoux shows (pp. 422-452). But no Catholic scholar dares to arrive at that conclusion.

To escape the dilemma which is being constantly presented by a divergence between the claims of the church and the conclusions to which historical evidence points, recourse is had to the convenient doctrine that the truth is to be determined, as Cardinal Manning said, by "the mind of the living church." The phrase has a seductive sound. There is about it a pleasant connotation of contemporaneity. Not musty and dusty parchments, but the mind of the living church, shall decide. But when the thing to be determined is whether, as a matter of historical fact, a certain state of affairs did or did not exist in, let us say, the year 150, the mind of the living church is entitled to much less weight than one good document, however musty and dusty, interpreted by the critical scholarship of historians who can approach the problem without dogmatic presuppositions and with minds which are not dusty and musty. It is to such analysis that Professor Cadoux subjects the claims of Catholicism, with the industry and insight of consummate scholarship. But he has an affirmative as well as a negative case. Not content with proving that the Catholic position is untenable, he defends the case of modern evangelical Protestantism. The contrast, for him, is not between medieval Catholicism and the Protestant theology of the sixteenth century, which had not yet succeeded in freeing itself from many of its medieval entanglements. It is between Catholicism and a type of Protestantism which is tenable today in the light of modern knowledge and an enlightened view of the world. Hammond, in his "The Dilemma of Protestantism," has brilliantly shown that Protestantism itself is in a deadlock so long as it adheres to the rigid and authoritarian theology of its first exponents, and that the way out of the dilemma lies in the use of that liberty to which the great reformers in their best moments laid claim, but the implications of which they did not carry to fulfillment. So Cadoux envisages a progressive Protestantism ministering to the needs of souls, utilizing the attainments of modern knowledge, and developing in the direction of a spiritual unity.

Wise readers and book-buyers will not allow themselves to be repelled by either the size or the price of this work. I suggest that they think of it not as one book which is too expensive to buy and too big to read, but as the equivalent of about three books of average size and as a small and moderately priced library on this important subject.

WINFRED ERNEST GARRISON.

Did Dr. Holmes Leave Something Out?

The article by John Haynes Holmes on "A Humanistic Interpretation of Prayer," which appeared in The Christian Century of October 16, developed a veritable avalanche of comment. In the following pages we publish a bare fraction of the replies which our readers have made to the question asked editorially: "Has Dr. Holmes Left Something Out?" Basketfuls of letters from equally distinguished writers and of equal merit to those selected remain unpublished. The subject is so vital that we make no apology for devoting so much space to its discussion. Dr. Holmes has requested space in a later issue in which to respond to his critics, which we gladly give. His supplementary article will hardly be ready before the issue two weeks away. Following Dr. Holmes, an editorial expression will be in order.

—THE EDITORS.

Henry Nelson Wieman

Professor of the Philosophy of Religion, University of Chicago

I agree so enthusiastically with so much that Dr. Holmes states about prayer that I hesitate to point out what I think he has omitted. I hope it will be discovered that what I add is merely my way of saying what Dr. Holmes has already said but what I failed to detect in his words.

1. In prayer, I feel, we do not seek "contact with the universe" in its indiscriminate totality. We do not seek contact with pestilence and murder and rape; but we seek to ally ourselves with that going on in the universe which makes for the greatest value.

2. The most difficult part of fitting human life into its proper function in this working system which makes for highest values is not our overt behavior, indispensable as such behavior is. But the most difficult part is developing the required attitudes of personality. This development and establishment of the required attitudes is what prayer does. This is accomplished not by praying to ourselves—it could never be accomplished that way—but by praying to that to which we are trying to ally ourselves. When we rightly pray our desires are so transformed that the system which makes for greatest values fits itself to our need and we to it. Thus is prayer answered.

3. This working system, which produces the greatest practically possible good when we properly fit ourselves into it, is not supernatural but it is God. How can we pray to a system? Well, that is a quibble about words. Substitute some other word for "system," if you wish. As matter of fact, however, a human personality is a system; and when you love that personality you love that system. Nevertheless, God is not a human personality. Is he a superhuman personality? Just what does that mean? I do not know. If the values of existence depended upon a God who is a personality in any human sense of that word our case would be hopeless. In fact such a thing is unthinkable.

4. Why, then, do we address God in personal terms? If some one will invent better terms we shall be glad to use them. But all our terms are inadequate as applied to God. Personal terms may be grossly inadequate, but any others are worse. It is not poetry which is exemplified in personal address to God; it is the poverty and limitation of human speech.

George A. Coe

Formerly Professor of Religious Education in Teachers College, Columbia University

How natural, and how winsome, prayer becomes in Dr. Holmes's description of it! Was ever the luxury of praying made more evident or more alluring? Hence it is difficult to understand why he should put the brakes upon himself, as he appears to do. When, after saying that prayer is desire, he defines it "in its ultimate and highest meaning" as an attempt to "identify ourselves with cosmic destiny," he assumes that cosmic destiny has the same character as our deepest, or best, desires. This he specifically affirms near the end of his article, where he accepts the postulate that "the spirit of man is akin to the spirit of the universe in itself." Whether or not we call this theology—a term towards which all of us have reason to be on our

guard—it is metaphysics. Dr. Holmes does not succeed in restricting himself to psychology, as he endeavors to do. Moreover, this metaphysical point of his appears to be identical with what various liberal-minded theologians have been saying for many years. The existence of God, they say, is logically hypothetical, and the good character that we ascribe to him reflects and idealizes what we have approvingly observed in men. To believe in such a God is to act upon our hypothesis, and thus take the chances of being right. Prayer, for such theologians, is desire that chooses among desires, approving and rebuking, and also goes on to action, all under the hypothesis or faith that herein we are in communion and cooperation with a cosmic being who is akin to us. What else, or what less, has Dr. Holmes said?

The glimpse into his metaphysics that Dr. Holmes has granted us suggests a possibility that his type of humanism is even more conservative than some sorts of liberal Christianity. For he believes in (postulates) a man-like character in the entire universe—precisely what the humanism of Harry Elmer Barnes, in his "Twilight of Christianity," repudiates—whereas liberals in the Christian churches have begun to raise the question whether God may not be struggling with a partly intractable universe, as we ourselves are doing.

One might wish that Dr. Holmes had touched upon the relation of prayer to the phases of experience that give rise to this question. Surely he does not share the easy optimism of the Victorian poets, though if we knew him only through this article we might infer that he does. What, then, does he think about the deeply tragic factor in life? How far down in the "life of all the world" does this factor go, and what can prayer do with it?

Douglas C. Macintosh

Professor of Theology, Yale University

Dr. Holmes, to use an expression of Ernest Hocking's, "hits the bull's eye—with a sponge." He hits a great deal more than the bull's eye, and fails, in my opinion, to make some very important discriminations.

In true prayer what is most fundamental, no doubt, is the soul's sincere desire for what ought to be desired and readiness to do whatever can be done by oneself for the fulfilment of one's prayer. But while this is what is most essential it is not all that is essential. While it is what is most fundamental it is not what has been most distinctive and most characteristic of religion as such throughout the whole of its history.

Dr. Holmes recognizes this more clearly than do some of the more radical humanists. He goes on to include in his definition of prayer "the conscious and deliberate attempt to gain contact with the universe, . . . to merge our lives in the life of the whole, and therewith identify ourselves with cosmic destiny."

Now my complaint against this is that it is altogether too vague to satisfy the religious need for guidance. True prayer is the right religious adjustment for the sake of realizing more effectively the soul's sincere desire for what ought to be desired. And it has been discovered in the long "trial and error" process

of the history of experimental religion that the right or dependably effective religious adjustment is not just to "the universe" or "the whole" but to a Factor in the universe regarded as favorable to true good and as working dependably for the good, particularly through those who enter into and maintain the right religious adjustment. The dependably successful religious adjustment, which true prayer is, is perseverance in an attitude of self-surrender, appropriating faith and willing responsiveness toward this Factor in the universe and in the soul of man which, in responding dependably to this adjustment and working toward the realization of the true good of humanity, is, to say the least, *as if* it were powerful, intelligent and good. This Factor is the object in which religion at its best is centrally interested, and it is to this Factor that it refers when it uses the familiar term "God."

If experimental religion is to be at all intelligent it must think about the object to which its adjustment is made, and this thought is already theology. "Why bother with theology?" Dr. Holmes scornfully asks, and seems to think that religion can, without loss, regard all its thought about God as mere poetic symbolism. Now it is true enough that religion can regard much of its practically dynamic thought about God as figurative; but if there is nothing into which these figures of speech can be translated and taken as literally true, then religion is in dire distress, for the only conclusion which can be logically drawn is that the Object to which experimental religion can most effectively adjust itself has no objective reality; and if this be true, experimental religion has no justification, unless it be on the very pessimistic assumption that in the last analysis error may be better than truth.

Such pessimism aside, it is reasonable to believe that the dependable Factor which is known to make for true human good in response to "the right religious adjustment" really is such as to justify the attitude of trustful self-surrender, faithful cooperation and loving devotion in which that dependably successful adjustment consists, or, in other words, that it is great enough and good enough to satisfy the religious need of man.

And religious need, it may be added, has to do with the adequate conservation of the highest values, as well as with their production, so that true prayer comes to be adjustment to a superhuman Factor regarded not only as making for the production of the highest values but for their adequate conservation as well.

William Ernest Hocking

Professor of Philosophy, Harvard University

We rest too much weight on psychology. The bridge will go through with us. Psychology never reveals more than a half of any real event, the inner half. We talk about mental processes as if mental processes were something by themselves; but mental processes are always occupied with objects. Omit the objects and you omit the mind; change the objects and you change the mind. Prayer is a mental event, and as such it has its psychology, important and interesting; as such, also, it has an object without which it cannot so much as exist. What is that object?

We have wishes, and wishes have objects: we wish for things outside ourselves. But not all wishes are prayers. Animals are good at wishing. Prayer is wish referred to a higher will. That higher will is the characteristic object of prayer. Unless it is real, the excuse for the distinctive word prayer drops out; for prayer intends to be a conversation with reality. It uses myth and poetry to break through myths and symbols into the presence of ultimate fact. It inquires: Will my wish endure this ultimate light? In its simplest form it is pure admiration, worship, contemplation of the highest; and the wish which accompanies that act is the wish to *be*. That wish does indeed immediately begin to be satisfied; not because it is a wish, but because it has an object. No one can help becoming like what he worships; but no one can worship anything unless he believes it real. As Dr. Holmes well puts it: there must be "the postulate that the spirit of man is akin to the spirit of the universe in itself." That is not

psychology; that is out-and-out theology, or, if you prefer, metaphysics. And it contains the kernel of the matter. Dr. Holmes has given back with one hand what he has feigned to take away with the other.

Edward Scribner Ames

Professor of Philosophy, University of Chicago

I agree with Dr. Holmes in what he affirms concerning prayer as the expression of desire, and the direction of desire, and the "gathering to our aid the forces akin to ourselves, but so much greater than ourselves, that fill the world." I would want to elaborate this last point. To me that sounds like something metaphysical, if not theological. I think Dr. Holmes, like most humanists, is too timid about the word "God." He is willing to talk about the "world" and "nature" without quotation marks. It seems to me he is entitled to more courage in his identification of God with the universe, and in his assumption that man has commerce through prayer with God so conceived. I am inclined to make much the same approach to the subject as does Dr. Holmes. Prayer is natural to man. It has effects beyond the individual. These effects are incalculable in their reach. Among them are responses from God in many ways. Science is not adequate to the complete statement, though it has its right to what it is able to formulate. Poetry also has its rights here as it has in describing love and beauty, and by poetry I do not mean mere fancy or unlimited imagination.

Edgar Sheffield Brightman

Professor of Philosophy, Boston University

All that Mr. Holmes has said is truth about the spiritual life. In it poetry has a noble and elevating function. But, since he has adopted the psychological approach, it is fair to ask whether he has given a full account of the experience of prayer.

But, before answering this question, I must call attention to other omissions. He mentions existing ideas about prayer and God, yet omits consideration of any existing idea of either which is intellectually or spiritually plausible; then, toward the end of his article, hints at a rational idea "that the spirit of man is akin to the spirit of the universe itself." This hint is out of harmony with the poetic and subjective view of the rest of the essay, and seems to imply that he really wants a literal God, even though everything else he has said implies that he does not.

Now, looking at the thing from his own psychological point of view, I find it most artificial to make a contrast, as he does, between psychology and theology. This leaves out the undoubted psychological importance of theological ideas. If anyone denies this importance, let him examine the psychology of the first Roman Catholic, or Christian Scientist, or Fundamentalist, or even Humanist, that he meets. Your theological ideas may determine the whole integration of your personality. Mr. Lippmann has vividly described the psychological tragedy which ensues on the collapse of theological ideas. Yet Mr. Holmes finds them unworthy of psychological consideration.

Mr. Holmes identifies prayer with purpose. He admits that his idea of prayer has nothing essentially to do with religion. He has, therefore, left out all consideration of the special kind of purpose embodied in religious prayer, if perchance there is anything of the sort in experience. The absence of the religious point of view is well brought out by several of his expressions. "We must . . . rally the universe to our support." On the contrary, the psychology of the religious man is to rally himself to the support of the best in the universe, and to submit to it with "high religion," rather than to get what he can out of it. Mr. Holmes comes nearer to the point when he says that we should "identify ourselves with cosmic destiny." But his main conception is that of using the universe to fulfill our desires rather than using our beliefs about the universe to criticize our desires.

The omissions and confusions of Mr. Holmes's thought arise from the fact that he both is and is not a solipsist. When he wishes to attack traditional ideas, prayer is "from beginning to

end . . . an experience within ourselves." If this means anything, it is a solipsistic account of prayer. But when he needs a universe, he easily transcends humanistic subjectivism. If psychological experience allows him to reach beyond itself to a universe, or even to society, why does it prevent his reaching God? The psychology of poetry, of which he makes much, is subjective. But the psychology of prayer is as objective as that of Mr. Holmes when he talks about the universe. He has left out the stark realism of religion, the soul's need to enter into relation with the true and the real in the universe beyond man, on which man depends and from which he derives both his existence and his values.

Arthur Bardwell Patten

Congregational Minister, Madison, Conn.

I was charmed by the winsome spirit of Dr. Holmes, and by the mystical devoutness of his contribution. However, I was left with a rather vague sense of his meaning. It may be too much to expect a poet to be definitive. Still a little less nebulousity would have made a reply easier. I may misjudge his import. But I will answer mainly in terms of his own phrases.

He defines prayer as a longing and a quest for the infinite forces of the universe—an upreach and an outreach to the life of the whole, beyond the limits of our own poor strength. That seems a brave and worshipful utterance. But what does he mean by these infinite forces to which we pray? The only things and persons addressed, in the prayers detailed, are finite, not infinite. He would pray to a skylark, to the deep and dark blue ocean, to Milton, to the man Jesus, to Jerusalem, to Duty, to Death, and to the Spirit of the heroes. He personifies these. So his prayer is to a personification,—but not to a person. He tells us that the Spirit of the universe to which we pray is the product of the creative power of our own imagination. It is the projection of our own image—our larger self. Thus we pray to the creature of our own creative fancy, but not to an Almighty Creator. He says, "Our prayers are the expression of our lives, and their answer is the achievement of our lives."

So, according to Dr. Holmes, we pray to something which we put into the universe, not to Someone who comes to us out of the universe. We pray to our own image, and we answer our own prayers. We are not permitted to pray to our Maker, or to our heavenly Father. The thing that Dr. Holmes leaves out is what Jesus Christ put in, when he, exalted in spirit, cried, "I thank Thee, O Father, Lord of heaven and earth!"

Jesus experienced the revelation of the Almighty Father; Dr. Holmes confessedly experiences only the reverberation of his own personality. Such humanism would leave most of us without divine horizons, and would really put us in the void with Ingersoll who lamented, "Our life is but a narrow vale between the cold and barren peaks of two eternities. We cry aloud, and the only answer is the echo of our wailing cry."

John Wright Buckham

Professor of Theology, Pacific School of Religion

A clearer and larger conception of prayer is greatly needed today. Dr. Holmes seems to me quite right, though by no means original, in defining prayer in terms of desire and aspiration and in insisting that it is "a part of the *best* of the life of man." He passes at once, however, beyond the bounds of "humanism" in pointing out that "we must move out beyond the limits of our own poor strength, and rally the universe to our support."

What is this "universe," as contrasted with God, to which one may turn for support and toward which he may direct his aspiration? Is it the skylark and the ocean and other beautiful and sublime objects in nature? These natural objects *express* something which aids and inspires the soul, but of themselves they are as impotent as fetishes or amulets. They are not the universe but only selected fragments of it. Much less is it the universe that one invokes when he addresses Milton or Jesus or Jeru-

salem or England. Apostrophes are beautiful and meaningful, but they are not prayer.

It is rather the *Spirit* which Emerson addresses and that was incarnate in Jesus and Milton, to whom we pray. And what is this Spirit, if it be not intelligent, moral, personal? And what is God if not this personal Spirit that speaks through the beauty and harmony of the universe and the lives and words of good men?

It is time that we distinguished this pervasive personal Spirit from "the deity in the clouds" whom Dr. Holmes seems to think of as God, or that crude theocratic king whom Mr. Lippman so unreasonably identifies with the God of Christianity. These are not the eternal, ever present Spirit, symbolized as Father, to whom Jesus and the author of the fourth Gospel and Paul and St. Francis and the great mystics and Abraham Lincoln and the men and women of faith in all ages have prayed.

Poetry is poetry and prayer is prayer. Prayer often finds poetry its purest and noblest vehicle but it is not identical with poetry—as some of Byron's poems (to mention but one instance) should suffice to show. It will be a sorry day for struggling, suffering, beleaguered, aspiring humanity if prayer ever becomes absorbed in poetry.

What we need is a higher and worthier conception and use of prayer and a more vital and spiritual conception of God to whom we pray. But the way does not lie, it seems to me, through either humanism or naturalism.

Wilhelm Pauck

Professor of Church History, Chicago Theological Seminary

In the difficult attempt to meet Dr. Holmes on his own level, I should like to point out that he omitted to realize fully the fact that in prayer men not only *address* a "Thou," as the hardly prayer-like passages quoted from the poets suggest, but that they enter a *communion* with it.

We adjust ourselves to the universe in *prayer* only when we enter into a real, and not only an imagined communion, into a fellowship, a relationship with the "Thou" in or beyond the universe. We cannot enter into an imagined or postulated communion, for what is the value of an imagined fellowship and what satisfaction is there in an imagined fulfillment of a desire? (Imagined stilling of thirst cruelly increases the desire.) When we really experience a communion with the spirit of the universe, the universe is no longer neutral, but personal. Indeed, as soon as we enter into a real communion of any kind, the object of our relationship loses its neutrality, whether it is a tree, a person or the universe. Either we *experience* a communion with the universe—then it is no longer the universe, but *God*, akin to our spirits and therefore friendly—or we *imagine* only such a communion—then the universe remains what it is: a cruel, more or less foreign, mostly hostile "*something*."

I can therefore see no reason why the term "prayer" should be applied to the experiences which Dr. Holmes describes. If we cannot continue to live spiritually in the way of our fathers, we should be able to rid ourselves also of their terminology. Dr. Holmes' definition of prayer would hard'y find room in F. Heiler's *magnum opus* on the subject.

Harold E. B. Speight

Professor of Biography, Dartmouth College

Because there are theological systems, and particular theological notions, which Mr. Holmes cannot accept, he seems impatient of any theological approach to the subject of prayer. But so soon as he tells us that God, to his way of thinking, *is the universe* ("When I pray to God . . . I am thinking of the universe") he himself becomes a theologian in spite of himself! The novelty he has to offer us is largely one of definition, and even that is not so new. Of course if one decides to describe religion and all of its experiences in terms of psychology, the language one adopts and the concepts one uses will be such as psychology can legitimately approve. But it is worth considering that psychology is a

formulation of what man has learned about the mind of man by the use of special methods of investigation; with reference to some modern psychologies one ought to speak of learning about man's body rather than about his mind. There are and long have been other channels of valid knowledge about man as a whole, that is as a personality, and one of these has been religious experience.

Religious experience, I think many will feel they must reply to Mr. Holmes, does not dispose men to rest content with an account of prayer which reduces it to a man's working with his soul or with the souls of other men who may be listening. And here is the crux of the problem. Men have said, and men still have reason to believe, that in the experience of true prayer what they call God (leaving definitions aside just now) is at least as active in seeking and establishing contact with them as they are with him. They are working with their souls, of course, and much that Mr. Holmes says about the process is, in my judgment, an illuminating account of the process seen from one side. But God is working with their souls too, and just because men have tried to express that conviction, using the imaginative language of poetry and the limited imagery at the disposal of men who are not poets but who are religious, it is hardly enough to sweep aside all their testimony with a slightly contemptuous epithet, theological, and so dismiss what they have learned through the profound experiences of prayer.

To clothe our spiritual aspirations in the language of our time may, perhaps, not be so fruitful, *for the religious life*, as Mr. Holmes suggests by his eagerness to see that done. After all, our language is increasingly colored by the experience of managing a mechanical civilization and to that extent becomes less suited to the expression of experiences which it is difficult to fit into the prevailing conditions of life. And, as I have suggested, the language of psychology is itself limited by the dependence of psychology upon physiology.

A last thought. There must be more in common between Mr. Holmes's experience of prayer and that of men who use altogether different language to describe it than would be inferred from his article. For the man as some of us know him, his great contributions to the spiritual life of a large number of grateful followers, and his profound insight into the conditions which today menace the highest life of mankind, point to a religious experience which makes him the spiritual brother of many men and women whose language he could never use.

Francis G. Peabody

Professor (Emeritus) of Christian Morals, Harvard Divinity School

You kindly ask me to comment—briefly, you prudently add—on the article of my friend John Haynes Holmes concerning the nature of prayer. It seems to me a singularly convincing and eloquent statement of one-half of religion, and it is reassuring to find how much religion one can get even from one-half of its real material. Nothing could be more admirable than Mr. Holmes's psychological analysis of prayer, as desire, as intention, and as poetry. I go with him all the way in his impressive definition: "Prayer is the conscious and deliberate attempt to gain contact with the universe."

But what kind of a universe is this in which we "attempt to merge our lives"? The entire history of religion, from the days of the Vedic hymns to the days of Eddington, is based on the sublime assumption that it is a friendly universe, a moral order, a spiritual purpose, which is responsive to our desire, and reinforces our intention. We speak of an answer to prayer; but prayer in its religious expression is itself an answer to the call of truth, beauty, and goodness, which are the attributes of the Eternal. We do not pray, like a Jew at the wailing place, facing a blank wall, but offer what Professor Eddington calls: "the inner response of the Spirit . . . the Inner Light proceeding from a greater power than our own." "Apart from God," Professor Whitehead has recently said, "there would be no actual world. God is the binding element in the world. The religious vision is the only ground for optimism." Prayer, it is true, is a

psychological process; but the psychology of prayer is self-defeating if it does not rise into theology. Humanism, followed through, becomes theism; the half of religion "merges itself" in the whole.

John Holmes is, both by temperament and heredity, a devoted admirer of Theodore Parker, one of the greatest masters of free prayer; but he may be reminded of Parker's noble words: "The idea of God is a fact given in the nature of man. . . . Religion is voluntary obedience to the law of God, inward and outward." John Holmes had his early training in the tradition of William Ellery Channing, and Channing, in his cardinal doctrine of the dignity of human nature, has been lately described as "the first of the humanists." But what was it that sustained Channing in his humanistic revolt against the Calvinistic degradation of human nature? He has answered that question in words which assign to humanism its real place in religion: "I am accustomed to speak of the greatness of human nature; but it is great only through its parentage; great, because descended from God, because connected with a goodness and power from which it is to be enriched forever; and nothing but the consciousness of this connection, can give that hope of elevation through which alone the mind is to rise to true strength and liberty." Channing was a humanist because he was a theist. So am I; and it is not a daring guess that, in his deeper moments of meditation and prayer, John Holmes is so, too.

Maxwell Savage

Unitarian Minister, Worcester, Mass.

In the same issue with John Haynes Holmes's "Humanistic Interpretation of Prayer" you generously ask for short expressions of opinion, especially if your readers feel that Mr. Holmes has left out something.

On the destructive side he does good and needed work. On the constructive side I feel that he has left out the most important point of all regarding the reality of prayer. So far as I can gather his meaning he has left personality out of the universe to which he seemingly would have us pray. The nearest he comes to intimating personality, other than that of the one who prays, is toward the last of his article where he says, "All of which is based upon the postulate that the spirit of man is akin to the spirit of the universe in itself, as well as in its myriad separate forms, and that 'spirit with spirit can meet'."

For me prayer ceases to have any sense or meaning unless it be the communion of two personalities. Take away one and there can be no communion, no prayer.

Never has this been better illustrated than in a letter sent me a year or so ago by a school teacher who was sincerely wondering if she should have to give up prayer. She wrote that if these extreme humanists, who deny personality to God, are right, then, when she prayed she put herself in the foolish position of a person who insists on carrying on a telephone conversation after the man at the other end has hung up. Enough said!

J. R. Wooton

Hinsdale, Mich.

With the broad outline of John Haynes Holmes's article on prayer as being attention, intention, and aspiration little exception can be taken. Its defect lies in the third section. Prayer to have any special significance or value must have a destination and a response. It goes somewhere and brings back something. Doctor Holmes seeks to provide the destination in the attempt to "reach up and out to the infinite forces of the world and capture them," "an attempt to gain contact with the universe." But he does not indicate where these forces reside, how a human being can make contact with them, or what this indefinite "universe" is that he is to enlist in his behalf. There is no suggestion of any provision anywhere for any response of the "universe" to the approach of the praying person. He declares that prayer is wholly "an experience within ourselves," and yet by this purely personal activity that never goes outside itself it is to get hold

of and utilize cosmic forces which are assumed to be awaiting capture and forthwith respond to man's need. In a word, man takes himself by his waist band and lifts himself unto the stars and forthwith finds the stars fighting for him. Prayer as here presented is all one way traffic. Man is going out hungrily, eagerly, longingly, groping, groping, after a "universe" of forces, a power not himself and yet akin to himself, that seems to be all-pervasive, and yet nowhere present. The "universe" is dumb and voiceless. The only answer that comes is "the wailing echo of his cry." For the Christian's God who is Spirit and Person, the humanist has substituted an assumed spirit of the universe with which he may make contact, but how or by what means, or to what end none may tell.

Charles E. Petty

First Universalist Church, Binghamton, N. Y.

Did Holmes leave anything out of his treatise on prayer? Yes. And the sentence toward the close of his discussion which runs: "All of which is based upon the postulate that the spirit of man is akin to the spirit of the universe in itself, as well as in its myriad separate forms, and that 'spirit with spirit can meet'"—discloses the lack. Completing the analogy, which by the way is a fine one, we must place out in the universe as conscious, as self-conscious a spirit, as that which characterizes man. If spirit meets spirit as we firmly believe, then that spirit in the universe can and must have some concern for its kindred spirit, man. Being the originator of man, he is responsible for much of man's checkered career and destiny. That makes prayer something other than poetic imagining, mystic reveling. It is a meeting of mind with mind and spirit with spirit in a conscious cooperative endeavor to realize our essential divinity.

Richard Roberts

Sherbourne United Church, Toronto

When my friend Dr. Holmes writes that "from beginning to end prayer is an experience within ourselves," I demur at once and remark that prayer is not an experience but a kind of behavior; and when he says that it is an experience "within ourselves," I quote him against himself, "We must move out beyond the limits of our poor strength and rally the universe to our support." Prayer cannot be an experience from beginning to end within ourselves and yet be a "moving out." Dr. Holmes cannot have it both ways. This is not logic-chopping; it is of the very essence of the matter in hand.

In Dr. Holmes's doctrine (and in spite of his scorn of theology, it is a kind of theology) there are two factors in prayer, ourselves and the universe. But what is the universe? Does Dr. Holmes know? Are we a part of it? In which case, why do we have, as he says, to "move out" to it? We are told that the universe is a "center of energy" and that by prayer we "rally the universe to our support." Does the universe know anything about it? Or is it an immense storage battery and prayer the switch by which the energy is released? Apparently, the universe is alive—"there is a larger life 'upon our own impinging'." If the universe is alive, is it conscious, or is it merely a vegetable life having sentiency but no consciousness? Now, I know that Dr. Holmes is more a poet than a logician; and I would not hold him down in the ordinary way to the strict implications of his logic. But he has really invited us to do so by the intention of his article. For myself I can only say that his article rests upon assumptions about the universe (involving a very complex act of faith) by the side of which the old-fashioned belief in God is a miracle of simple rationality.

Prayer is a kind of behavior—all but universal, at least as old as historical man (probably very much older, as the anthropologists seem to regard the caveman's drawings as a sort of prayer) which has in the course of the ages proved itself capable of great elaboration and refinement. Like all behavior which can be described in the same terms, it should be regarded as originating in a response to some aspect or element of the human environ-

ment. Call this stimulus x or what you will. Prayer is a human signal in response to some activity of x. And now our whole problem is to assign a value to x. Dr. Holmes equates x with the universe; he tells us that the Universe has life, activity (for that life "impinges" on ours), energy, and a sort of friendliness (for it may be "rallied to our support"). But is this life a lower kind of life than our own? It is nonsense to speak of *life in general*; life only exists in forms, in organisms and persons. In what form then is this life that impinges on ours? Is it a lower form than personality? If so, what is the good of it to persons? For it is as *persons* that we need reinforcement. The fact is that to sustain his doctrine of prayer, Dr. Holmes has to postulate a universe of such a character that it is hardly distinguishable from what some of us call God. I can only think of one thing more that is needed—namely, the notion of the universe as *knowing*. If it is alive, with a life that can reinforce ours, it is a fair assumption that it *knows*. If it does not know, alas for us! What sustains the hope and the energy of science and art, of thought and of all honest work is the belief (often unrealized and unacknowledged) that this sum of things does mean something, that it has a meaning as a whole to someone or something that recognizes it as a real meaning. For if it is not a meaning to someone, is it a meaning at all? And if the meaning is not there, then there is no sense in science, and all effort is futility. I can understand a *thinking* atheist; but a *praying* atheist is a contradiction in terms. And I gather that the use of the term humanist is intended to imply a virtual atheism.

Georgia Harkness

Professor of Philosophy, Elmira College, New York

With much of what Mr. Holmes says I find myself in full agreement. Two things, however, strike me as omissions: one in the field of psychology, the other of logic. If his theology is deficient, it is so because it fails to meet the very tests which he himself applies in the rejection of the traditional position.

Mr. Holmes says prayer is a psychological phenomenon. So it is. But the crux of the matter is whether we shall have the phenomenon to psychologize about on the premises which he lays down. He gives content to prayer by defining it in terms of a formulation of a sense of need or desire, a conscious direction of life-forces toward its attainment, and an attempt to "rally the universe to our support." The first of these elements is moral reflection, the second is moral activity. If prayer is prayer, in any distinctive sense, it becomes so from the third.

Mr. Holmes tries to retain this distinctive element. He does not here identify prayer with self-hypnosis or autosuggestion. The attempt to let the universe "lift and swing our lives" introduces an element of objectivity. But is this kind of objectivity adequate to produce the phenomenon Mr. Holmes is talking about?

His view becomes inadequate, I think, at the very point which makes prayer *prayer*; namely, the sense of the sharing of values. An impersonal universe cannot "share;" an impersonal universe cannot feel a sense of values. The attempt to "rally the universe to our support" at its lowest level is magic; at its highest, applied science. But neither magic nor applied science is prayer. Prayer is sharing, as Mr. Holmes says, but sharing is a two-sided process. Prayer arises from a conviction that the "infinite forces of the world" have some concern for the pray-er in his weakness and a moral preference for goodness over evil in his conduct. This is why the God of traditional theology has been addressed as "Thou." Unless Mr. Holmes can bring a "Thou" into his "infinite forces"—and this would swing us back into theism—I fail to see how prayer can retain the sense of the sharing of values with infinite forces which makes it prayer.

This element Mr. Holmes attempts to supply in the second half of his article, where he interprets the "Thou" of prayer in terms of poetical symbolism. Here, I think, he falls down in his logic. It is a foundation principle of logic that a thing cannot be and not be at the same time. The first part of the paper makes God an objective force, although (at least by implication)

an impersonal force. The second part makes the God addressed in prayer a poetical symbol. Reference is also made to "the spirit of the universe" as akin to the spirit of man. Now God *may be* an impersonal cosmic force, or a poetical symbol, or the personal God of theism. But God cannot be all of these things at the same time.

Mr. Holmes appears to be trying to retain the prayer values of theism and graft them to a philosophy which is a mixture of pantheism and humanism. I doubt whether they will amalgamate. Stimulating as the article is, it leaves me with the impression that he is trying to "run with the hare and hunt with the hounds."

Hobart D. McKeehan

Reformed Church, Huntington, Penn.

No evangelical Christian need monopolize five hundred words to say that John Haynes Holmes is wrong in his conception of the essential nature and value of prayer. Fine leader that he is, Dr. Holmes confuses prayer with autosuggestion, confuses authentic dialogue between the soul of man and the Father of Jesus with a monologue which man addresses to that indefinite something which he is wont to call the Universe or to his own mind. Such spiritual or rather mental exercise of which Dr. Holmes speaks is, no doubt, of suggestive value—but it is not prayer in the Christian sense. In fact, it should not be called prayer at all. Prayer, in the evangelical sense, is communion with God—God who is Christlike and personal, God who cares, and who hears and answers the earnest petitions of his children.

Albert Edward Day

Christ Church (Methodist), Pittsburgh

The most surprising feature of Dr. Holmes' interesting discussion of prayer is that he calls it humanistic. It is true that in the first two phases of his description of prayer, (1) as "the deliberate formulation in our minds of an idea that we need or want," (2) as "the conscious deliberate direction of our life-forces to the attainment of our desires," he clings very closely to the humanistic hypothesis. But when he declares that "this is not the whole of the story" and proceeds to encourage us to "rally the universe to our support" he has abandoned humanism for theism. What kind of a universe is it which can be rallied to our support, whose "infinite forces" can be "captured," with whose "cosmic destiny" we can identify ourselves? Does an intelligent theist expect any more from his God than Dr. Holmes apparently expects of his "life of the whole"?

The allusions to the poets' personifications of England and nature and duty are not as logically destructive as he seems to think. He asserts that "they are identifying their souls with objects or ideas beyond themselves." Surely it is evident that in the case of nature at least, such "objects or ideas" are *extra-human* if not *super-human*. And when in the following paragraphs he leaps out beyond the skylark and the spirit of Milton and begins "calling to the universe" he has ceased apostrophizing anything that is *merely human*, no matter in what human terms he or we describe it. It may be "akin" to us, as he declares and we have always believed it to be, but it is certainly beyond us in the infinite reaches of its life. It is indeed "an infinite center of energy," while each one of us is "a little center of energy."

All that the Christian philosophy of prayer has ever asked of us is to believe that there is something infinite outside of ourselves which we can rally to our support as we align ourselves with it. We prefer to call that something Someone, an Object rather than an idea, and so we have prayed "thy kingdom come, thy will be done." Dr. Holmes would have us believe that except perhaps in a poetic sense he addresses his prayers to *something* or to *everything*, the universe. Even so, as long as he assumes that that everything can respond and "rally" and be "captured" and is "akin" to the spirit of man he is on the ground, not of simple humanism, but of extra-humanism or super-humanism and of theism. While he says that the use of the word "God" is

poetry he cannot refrain from saying "what we are, what we want, we share with the universe . . . why therefore should we walk alone." The name of God is not the important thing in a philosophy of prayer. It is the expectation of help, the confidence of a cosmic life whose meaning one can descry and with whose purposes one can ally oneself, which determines whether one is a theist or a humanist. In practice if not in terminology, Dr. Holmes seems to us to be a theist. It is not his omissions but his failure to realize the implications of what he has included that is the most apparent feature of his article.

Robert Nelson Spencer

Rector, Grace and Holy Trinity Episcopal Church, Kansas City, Mo.

Mr. Holmes has left something out. He has left out prayer. He has given us Byron's—

"Roll on, thou deep and dark blue Ocean, roll!"

He leaves out Byron's—

"O Christ! It is a goodly sight to see

What Heaven hath done for this delicious land."

Mr. Holmes gives us Wordsworth's—

"Milton! Thou shouldst be living at this hour;"

He leaves out Wordsworth's—

"The best of what we do and are,

Just God, forgive!"

Mr. Holmes gives us Emerson's—

"Spirit, that made these heroes dare. . . . (Which Spirit

Mr. Holmes thinks correctly was not some deity, or semi-deity), but he leaves out Emerson's—

"How much, preventing God, how much I owe

To the defences thou hast round me set. . . ."

Mr. Holmes gives us Whitman's—

"Come lovely and soothing Death."

He leaves out Whitman's—

"I cannot rest, O God, I cannot eat or drink or sleep,

Till I put forth myself, my prayer, once more to Thee."

Mr. Holmes gives us Theodore Parker's—

"O Thou great friend to all the sons of men. . . ."; and that

is well, for Theodore Parker was praying to a Person. Mr. Holmes has left nothing of Theodore Parker out.

For Shelley's prayers, for Henley's, I cannot, at this moment, vouch, though Mr. Holmes, in his article on "Prayer," quotes their poetry.

Mr. Holmes says, "Recall how our poets are always praying, and, in doing so, always addressing the objects of their prayers *as though they were persons like themselves!*" Truly, Mr. Holmes; but your sentence, which I have written in italics, proves, in these premises, far too much.

Again, Mr. Holmes says: "If we mean by prayer a call to some remote deity in the heavens . . . then the modern man can have nothing to do with it." "A remote deity," Mr. Holmes! no; but a deity "nearer than breathing" . . . but that would lead Tennyson into it, and Browning, and Shakespeare. If Mr. Holmes means that modern men do not pray to a Person, he has left out a multitude that no man can number.

Walter Lee Greer

Methodist Minister, Huntley, Mont.

Doctor Holmes, in his "A Humanistic Interpretation of Prayer," rightly approaches his task from the psychological vantage point rather than the theological. That he insists on doing so makes it the more strange that he overlooked the most meaningful datum available. I mean that type of prayer practiced by the great mystics. When Moses, standing beside the burning bush, became aware of the impact upon himself of a mind other than self, pushing him out against his own judgment and inclination to the mighty adventure of emancipation, there was no "clamor to some grudging god to barter his favors in exchange for praise and adoration," nor "expectation that the laws of the universe be suspended to" his "advantage," much less a poetic apostrophe to nature uttered for the speaker's ear only. Hen-

was a psychological datum not to be set aside by reference to illusion imposed by autosuggestion. Other like examples are Jesus in Gethsemane, Paul crossing the Bosphorus, Luther standing firm before the diet of Worms, John Wesley feeling his "heart strangely warmed," and Stanley Jones refusing a Methodist episcopacy. No theory of prayer can stand which overlooks the awareness on the part of such mystics of a personal presence not self which revolutionizes a life and often changes the current of history.

In attempting to keep his evaluation of prayer out of the realm of theology, Doctor Holmes is driven to reference to a cosmology which is quite as much a matter of metaphysics, and which makes an even greater demand upon credulity. Scientific observation of the universe yields a fairly dependable assurance of unity and orderly procedure. What it has not been shown to yield are benevolence and progress. Yet the instinct which universally drives men to pray insists that benevolence and progress are somewhere to be had. Thus men build two parallel bridges out into the chasm of faith. The theist starts from the terra firma of scientifically observed data. From here he builds his first span, the dependability of the instinct which testifies to the existence of help for his need. His second span is that benevolence which supplies the need. The third, that progress which benevolence offers; the fourth is plan which is necessary to progress, and the final span is mind capable of making the plan. Across this bridge he travels to the second solid ground of mystical experience. The humanist starts from the same point, and builds three respective spans coordinate with the first three of the theist, and made of the same materials respectively. But here he stops. He will not construct the span of design, which would require also the finishing span of the designer, for that would be an assumption warranted only by the personal bent of the bridge-builder. However, the first span he built has the same warrant, only. He must demolish it in the interest of consistency. Thus, cut off from retreat, he stands suspended in mid-chasm and apostrophizes an unreal universe. That is humanistic prayer.

Dwight Bradley

Minister Congregational Church, Webster Groves, Mo.

I agree heartily with Mr. Holmes when he says that he defines prayer "as the conscious and deliberate attempt to gain contact with the universe," and when he further says that prayer "is the attempt to merge our lives with the life of the whole, and thereby identify ourselves with cosmic destiny." I go with him also in believing that "from beginning to end, it is an experience within ourselves."

He seems, however, to eliminate from consideration the possibility that man may make, through prayer, a real and personal contact with that which lies back of cosmic destiny and that in which the "life of the whole" is found to "live and move and have its being." He, in other words, seems to discount the possibility of a mystical and inward awareness of the wholly Perfect which some people call God.

The desire for that which lies behind or beyond all relative experience in a world of sensory impression, seems to be the kindling spark of prayer. Men turn in upon themselves and seek by some avenue not supplied by the senses to make contact with Reality. If it is open to man to find God (however He is defined) in the secret place of his own soul (or psyche) then prayer will surely be recognized as the technique by which man opens himself to the ineffable experience.

It seems to me that what Mr. Holmes, in his illustration, suggests as examples of prayer are rather examples of an exultant outreach of man's spirit from a satisfactory and prior experience in prayer derived through mystical awareness. Prayer is, after all, as Mr. Holmes himself lays down, "from beginning to end an experience within ourselves." The outward expression is not prayer but worship.

But even if Mr. Holmes has "left something out," he has put even more in! Add to the content of his interpretation the one thing lacking, and the result will be a mystical apprehension,

described in contemporary and scientific terms, which will stand comparison with the profoundest and most luminous descriptions of prayer ever offered by man of mature spirituality.

In a way, however, Mr. Holmes symbolizes the tragedy of humanism. With such rare endowments of mind and such precious gifts of insight, the modern humanist seems to me to be unnecessarily and pathetically shutting himself off from a vista that he ought to be enjoying.

Even though men of a former day were oftentimes possessed of only a clumsy skill when they tried to tell of their inward contact with absolute Reality, yet they had a contact to tell about. And though they misused prayer in sometimes egregious fashion, yet they found a power and a joy in it.

In refining upon man's experience of prayer in the past, we must beware lest in our refinement we sacrifice the dynamic—the dynamic of prayer, psychologically understood, is a sense of the Reality of God as he is met by the prayer-awakened man in the depths of his conscious being.

Morgan Phelps Noyes

First Presbyterian Church, Brooklyn

"Has Mr. Holmes left something out?" Yes, he has left out of his article the humanism which he advertises in his title. It is true that he tries valiantly to push theology out-of-doors. "Why bother with theology, or the traditions of theology, in an experience like this?" "Let us have no doubt about this matter of the language of prayer. . . . It has nothing essentially to do with theology, or even religion, but only with poetry." But the theology which he disowns keeps creeping in by the back door. (Perhaps because theology is by right at home in a discussion of prayer.)

To be specific, he defines prayer as "the conscious and deliberate attempt to gain contact with the universe," and explains that such contact means to "identify ourselves with cosmic destiny." Taken together, it is hard to see what these phrases mean unless they imply a belief in a purposive universe, with whose purposes man may identify himself. Surely this is on the threshold of theism! The threshold seems to be crossed later on when Mr. Holmes, after explaining that prayer to God is merely a poetic personification of the universe, overturns the humanistic apple-cart with the startling sentence, "All of which is based upon the postulate that the *spirit of man is akin to the spirit of the universe in itself*, as well as in its myriad separate forms, and that 'spirit with spirit can meet'." That is not poetry, but theology, and pretty orthodox theology, too. The confusion arises from the fact that in his opening paragraph Mr. Holmes sets up a straw man in a picture of crude theism, and having demolished that assumes that he is giving a non-theological interpretation of prayer. In reality he is opening the door for a purer theism.

No one can fail to be grateful for so helpful and inspiring a discussion of prayer as Mr. Holmes has given us. But there is one aspect of prayer, to many of us a vital element in religion, which he does leave out. In prayer, he says, we "rally the universe to our support." Good. But, granted (as he also says) that there is kinship between the spirit of man and the spirit of the universe in itself, is it not somewhat presumptuous to suppose that man does all the seeking? Does not Jesus' parable of the Shepherd seeking his sheep describe an aspect of the religious experience which is also true to the facts? If there is a kinship of spirit, must we not expect a divine initiative as well as a human "rallying of the universe to our support"? In other words, is not prayer one of the ways by which we make it possible for God to invade our human life and do his creative work? I find no emphasis on this aspect of prayer in the article.

My conviction that this is a valid position is reinforced by the recollection of a most helpful Lenten service which I attended eighteen months ago. The preacher was the Reverend John Haynes Holmes, who began his closing prayer with the words, "Our Father." If that is humanism, surely there is no quarrel between the humanist and the theist.

NEWS of the CHRISTIAN WORLD

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Death of Bishop Dunne, of Peoria

Rev. Edmund M. Dunne, bishop of the Roman Catholic diocese of Peoria, died Oct. 17, following a stroke of apoplexy, at 65 years of age. Bishop Dunne had spent 42 years in the priesthood. Soon after the completion of his education, he came to Chicago to take a parish in a district largely foreign. His ability to speak seven languages, and his understanding of the problems of immigrants, greatly endeared him to his parishioners. He founded in Chicago a foreign mission, which later became the Church of the Guardian Angel, and served as its pastor from 1898 until 1905, when he became chancellor of the archdiocese. He was elevated to the bishopric in 1909, succeeding the late Rev. John L. Spalding as bishop of the Peoria diocese.

Testimonial Dinner to Fred B. Smith

Fred B. Smith, moderator of the Congregationalist council and chairman of the executive committee of the World alliance for international friendship, will be given a testimonial dinner at the Pennsylvania hotel, New York city, on the evening of Oct. 31, under the auspices of about 100 citizens of prominence who are identified with social, religious, and industrial enterprises in America. The dinner is to be in

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recognition of Mr. Smith's 40 years of public service in this country and other lands. Dr. Cadman will preside and ad-

resses will be given by Dr. Fosdick, Raymond Robins and the bishop of Winchester.

British Table Talk

London, October 10.

THE visit of the prime minister to America will scarcely need description here. It is, however, worthy of record that perhaps for the first time in recorded history last week two great nations laughed together. This is

Two Nations Laugh Together

The reception of Mr. MacDonald in New York was broadcast on 2 L.O. and the whole proceedings came across excellently. When the mayor—was it not?—in his charming speech welcomed the prime minister of "the United States," there was a chuckle in many million throats; and the joke, shared by other millions on the American side, was a common experience of no little importance. After all, nothing unites friends more than laughter. And the broadcast did for us what no printed report could do. We seemed to be with "Ramsay" in New York and to share in the generous welcome which was given to him far more intimately than if we had been dependent on the morning paper. It can be said without hesitation that the welcome to the prime minister has greatly moved our people. When he crossed the Atlantic it was not as a party leader, but as the ambassador of one nation to another. The news of the invitation which is to be sent to Italy, France and Japan will be welcomed by all men of good will. There is some suspicion in France that a new alliance is being formed between America and Britain as a counter move to the "United States of Europe" project. It is said that there may be some opposition on the part of Italy and France to the five power conference. If there is, then America and Britain should still go ahead with their plans, leaving the others to fall in when they think fit. For ourselves, we can report still a mood of hope and expectancy.

East Africa

Some time ago the Hilton-Young commission made its report on the future government of the three East African countries: Kenya, which is a crown colony; Tanganyika, a mandated territory, and Uganda, a protectorate. It was a strong commission to which, among others, Mr. J. H. Oldham brought his unique knowledge of African conditions. The late government sent out the permanent head of the colonial office, Sir Samuel Wilson, to inquire how far the proposals of the Hilton-Young commission carried the approval of the various groups in these territories. Sir Malcolm has now presented his report, which in many ways amounts to the recommendation of a policy widely different from that of the Hilton-Young commission. He sets out in fact and recommends the policy which the settlers on the spot approve. They were known to be

opposed to the commission's policy. Now there are before the government two alternative schemes. These will be submitted almost certainly to a joint committee of the houses of parliament. The decision will rest with the government after the whole situation has been reviewed. And much will depend upon the judgment of Lord Passfield, formerly Mr. Sidney Webb. Broadly speaking, the difference lies here: the Hilton-Young commission put first the formulation of a policy for the right ordering of native life within the three territories. The report of Sir Samuel would leave such matters to the decision of councils largely representative of the settlers on the spot. The Hilton-Young proposals were based on the belief that the native policy must not be left to what amounts to being the will of the white settlers. The Wilson policy assumes that these are the best qualified to decide upon the future development of native life. It is in reality an old, familiar problem. Can the white settlers, among an overwhelmingly large black population, excellent as they are, be trusted with the responsibility of shaping and controlling a native policy? Much is at stake. "Success or failure in East Africa is bound in the long run to influence policy throughout the rest of Africa and to have a profound effect on the relations of the white and black races as a whole." More will be heard of this matter.

The Story of a Great Journalist

The memoir of C. E. Montague, by his friend Oliver Elton, is most welcome. If Montague had died before the war began, he would have been known to students of journalism as one of the greatest of craftsmen—the chief leader-writer on the staff of the Manchester Guardian. He had written a novel, "A Hind Let Loose," and some essays known to only a few readers. When the war broke out, Montague was long past the fighting age, but he literally fought his way into the army and in the spirit of adventure, and in the exalted mood of a great lover of his country, he played his part. Unlike others, who found in the army only drudgery, he took a delight in the new life which was opened to him. In the later period of the war he was compelled by health conditions to serve at general headquarters as a journalist. "It was quaintly funny to see perhaps the best journalist in England standing stiffly to attention as second lieutenant, and humbly and in silence taking orders about the publication from our colonel." But the war which broke across Montague's life released powers within him. He became, in the years which followed the peace, one of the writers who spoke to the spiritual condition of the nation.

(Continued on next page)

Evangeline Booth Sails for Japan

Miss Evangeline Booth, commander of the Salvation Army in the United States, sailed from Seattle for Japan, Oct. 19. She will spend November lecturing and

BRITISH TABLE TALK

(Continued from preceding page)

His books, especially "Rough Justice" and "Disenchantment," were the noblest expressions of the best thinking of the generation which had come through the war and saw it with unbanded eyes. The man himself lives in this memoir as a singularly noble character. His own account of his religious life will be accepted as a document of first importance by all who seek direct evidence of spiritual experience. How he passed from the phase of cold neutrality to the phase of interested neutrality, he himself had begun to describe, but never finished. One thing that weighed with him was "the accident of sitting in church next to an acquaintance, a man of commonplace powers of mind, but of extreme practical goodness. . . . He prayed in a low voice with an energy of humble passion, which I had never witnessed before." These and other memoirs which he records will be read with the keenest interest. He tells of his own mystic experiences, in which he came to an open door but it had closed before he could look through. The passage is a fragment indeed, left unfinished, but one of value to those who study the modern mind in its approach to God.

* * *

And So Forth

The Congregational union, 1,000 or more strong, is assembled at this moment in the ancient city of Norwich. At the civic welcome the dean of Norwich asked, "Are our separations to continue forever?" In the reunion of the kirk in Scotland he saw a prophecy of what is to follow. . . . The last of the 49 promenade concerts was held on Saturday last. Sir Henry Wood, the conductor, received an ovation from the immense crowds of young people who make up the bulk of the audience. It says much for them that they stand in thousands for hours in order to hear great music. The "proms" are a fine social institution, and a sign of the times. . . . A congress of Methodists from each of the three Methodist churches, has been held in Bristol—a forecast of the day not far ahead when Methodist reunion will be an accomplished fact. . . . The birthplace of David Livingstone, at Blantyre, was set apart as a national memorial last Saturday. The duchess of York graced the ceremony. The memorial is one of the most fitting ever devised, and too much credit cannot be given to Rev. James I. Macnair, the chairman of the committee, and his helpers. (They still need 4,000 pounds). . . . Lord Rothermere, who has just returned from Germany, suggests that the British government should seriously consider the return of German Cameroons and Togoland to Germany. This would be, he claims, a symbol of good will. . . . The agreement made with the Soviet government has met with criticism, but it will go through.

EDWARD SHILLITO.

preaching in Yokohama, Tokio, Osaka and Kyoto, and early in December will sail for Honolulu, whence she will return to this country. This tour marks a departure in the Salvation army. During the 25 years Miss Booth has been at the head of the work in this country and with the exception of an occasional visit to England she has not visited the army in any other part of the world. She goes now at the invitation of Commissioner Gumpel Yamamura, head of the Salvation army in Japan.

Dr. Faunce to Preach in Providence

Dr. W. H. P. Faunce, who retired last spring from the presidency of Brown university, will share occupancy of the pulpit of First Baptist church, Providence, R. I., with its regular pastor, Rev. A. W. Cleaves, preaching his first sermon Nov. 10.

Dr. C. F. Andrews on Modern Christianity

The Pittsburgh Christian Advocate quotes Rev. Charles F. Andrews—of Cambridge university and of the Delhi Brotherhood of India, co-worker with Gandhi and teacher in the school of Tagore—on his impressions of the Christianity of today. "What has been called 'the religion of the white race' has taken the place of the

Christian religion," says Dr. Andrews. "This white race religion has carried with it imperial domination and economic exploitation. . . . The spread of white racialism has infected the Christian church. We have a religion today which calls itself Christian, but does not acknowledge the ultimate Christian principle of racial equality. This racial wrong is slowly destroying Christ's religion at its very root."

Christian and Congregationalists Seminaries Will Not Merge

It was recently reported in these columns that there would be a merger of the Congregational seminary at Atlanta, Ga., and Elon college. This merger was contemplated, and until a few weeks back it was confidently anticipated. However, the merger will not take place, "not because of any lack of rapport between the Christian and the Congregational denominations, but because of educational policy and administrative expediency."

Editors Discuss Disarmament at Buck Hill Falls, Pa.

Under the auspices of the American Friends Service committee a conference on "Disarmament and Security" and "The State and Private Conscience" was held at Buck Hill Falls, Pa., Oct. 22-24. Oswald G. Villard, editor of the Nation, took the

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lead in the discussion of disarmament, and Bruce Curry, of Union seminary, in the discussion of the state and private conscience. Paul Hutchinson, of The Christian Century, considered "significant current international events from the viewpoint of an American religious editor," and Dr. Augustus T. Murray, Friends minister at Washington, D. C., discussed "The challenge of a warlike world to the Christian conscience." Many other editors and leaders of thought were expected to be present.

Dr. Poling Resigns from New York Church to Preach Peace to Youth

Rev. Daniel A. Poling has resigned from the pulpit of Marble Collegiate church, New York city, to devote his time to the cause of youth and to that of world peace. Dr. Poling is president of the International and World's Christian En-

deavor union, editor in chief of the Christian Herald, leader of the National Youth Radio conference, and president of the general synod of the Reformed Church in America.

New England Congregationalists In Session

The annual All New England regional conference of Congregational churches was held at New Britain, Conn., Oct. 26-28. About 500 delegates were in attendance.

Canadian Weekly Observes Centennial

Nov. 13 will be a red letter day in Canadian journalism, for on that date will be completed 100 years of continuous publication of the Canadian church weekly, "The New Outlook." Starting as the Christian Guardian in 1829, the paper continued under this name until 1925, when it was amalgamated with the Pres-

byterian Witness and the Canadian Congregationalist and published under its present name. The Nov. 13 issue will be a special centenary number.

Biography of Bishop Brent Being Prepared

The late Bishop Charles H. Brent in his will appointed Rev. S. S. Drury of St. Paul's school, Concord, and President Ogilby of Trinity college, Hartford, as his literary executors. Bishop Brent's family have authorized them to proceed with the writing of his biography.

Congregationalists Will Make Pilgrimage to England

American Congregationalists are planning a "good will pilgrimage" to England in connection with the holding of the meeting of the International Council of Congregational churches at Bournemouth, Eng., July 1-8, 1930. The general theme of the council is to be "The Living Church."

Dr. Laws to Deliver the Wilkinson Lectures

Dr. Curtis Lee Laws, editor of the Watchman-Examiner, gives the 12th series of lectures, on the William Cleaver Wilkinson foundation, Oct. 28-31, at the Northern Baptist seminary, Chicago. His general theme is "The Christian Religion in Life, Literature and Art." It is announced that Rev. George W. Truett, of Dallas, Tex., has consented to give a series of lectures on this foundation some time in the future.

Bishop W. A. Leonard Acting Head of Episcopal Church

Rt. Rev. William A. Leonard, bishop of the Episcopal diocese of Ohio, becomes acting head of the Protestant Episcopal Church of America as the result of the recent death of Bishop John Gardner Murray.

\$600,000 Church for Winston-Salem, N. C.

St. Paul's Episcopal church, Winston-Salem, N. C., used its new \$600,000 building for the first time in September. Rev. Robert E. Gribben is rector of the church.

Dr. E. D. Jones Addresses New York Baptists

Rev. Edgar DeWitt Jones, of Central Woodward Christian church, Detroit, was the speaker on the evening of Oct. 22 at the New York State Baptist convention, held in Buffalo.

St. Louis Methodist Leader Goes to Seattle

Rev. R. H. Schuett, for the past seven years pastor of the Grace Methodist church, St. Louis, has been transferred to Seattle, Wash., and appointed pastor of the University Temple of that city.

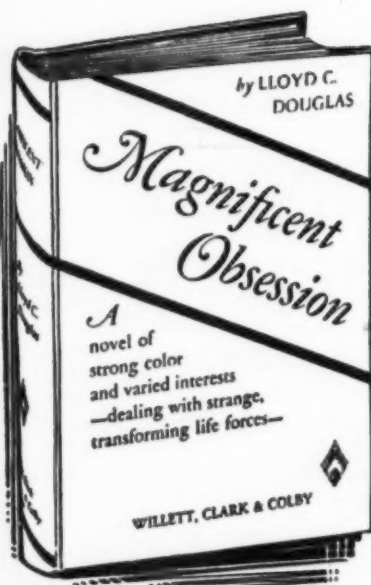
Detroit Church Conducts Sunday Evening Forum Program

The Bethel Evangelical church, Detroit, Mich., ministered to by Rev. A. J. Helm and Rev. O. F. Brummer, is conducting this year a Sunday evening forum program, with Dr. Reinhold Niebuhr, Dr. Henry N. Wieman, Rev. A. J. Helm, Col. F. B. Shaw and others speaking. The foundation stone of the "Forum faith" is: "Truth is too immense to be wholly embraced by any individual or group. No world-view or social theory is adequate until its phi-

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osophy comprises a comprehensive survey of all viewpoints, and a coordination of all social programs. No social institution, no political or social philosophy, is above criticism, and no minority group dare be considered as being beneath a hearing."

Brent in Interseminary Commission for Training Rural Ministers

An important step in theological education has been taken this autumn in the organization of the Interseminary commission for training for the rural ministry. Five seminaries of New England—Bangor,

Boston, Newton, Yale and Hartford—cooperate in this plan, to which John D. Rockefeller, Jr., has given funds for three years of experimental work. Ralph S. Adams, country life superintendent of the Reformed church board of missions, has been elected director of research and service for the commission, and associate professor of rural church work at Bangor. Dr. Malcolm Dana, Congregational head of town and country life work, becomes associate professor of rural church work at Hartford and Yale, devoting one semester to the work of each institution. Prof.

C. M. McConnell, who has been in charge of rural church department at Boston university school of technology, will divide his time for the next three years between the Boston school and Newton. At the end of the three years of cooperative work provided for, the plan of the commission is to add other men to the staff. Dean L. A. Weigle, of Yale Divinity school, is chairman of the Interseminary commission.

Seven-Day Church Celebrates Bicentennial

First Congregational church, Meriden, Conn., a young people's church that makes every day of the week count in activities, celebrated its bicentennial anniversary Oct. 20-25. Fred B. Smith and Dr. S. Parkes Cadman gave addresses. Rev. Albert J. Lord ministers to this church.

Presbyterians Open Foundation at U. of I.

On Oct. 15, the McKinley foundation, the Presbyterian center for students at the University of Illinois, was opened. This plant is intended to serve as a "home away

Evangelical Synod Approves Union Plans

THE Evangelical Synod of North America took a further step toward the contemplated union of that body with the Reformed Church in the United States and with the Church of the United Brethren in Christ by approving the plan of union prepared by a joint commission of the three churches and by authorizing its general officers to call a special meeting of the general conference to meet simultaneously and in the same city with possible special general assemblies representing the other two churches. The action was taken at the quadrennial meeting of the general conference of the Evangelical Synod which convened at Rochester, N. Y., Oct. 8-15. Further developments in this proposed merger of three denominations await the action of the various judicatories of the Reformed church and the Church of the United Brethren.

L. W. Goebel, Chicago, first vice-president; Rev. F. Klick, St. Joseph, Mo., second vice-president; Rev. E. Kockritz, Evansville, Ind., secretary, and F. A. Keck, St. Louis, treasurer. Dr. J. Baltzer, who has been president of the Evangelical Synod since 1914, becomes president emeritus.

H. RICHARD NIEBUHR.

Church Boards Set Labor Example

In the belief that the application of Christian ethics must begin at home the conference requested "every board of the denomination which employs labor to make a survey of its labor conditions (if necessary with the help of the commission on Christianity and social problems) to determine whether Christian standards in matters of hours, wages, right of collective bargaining and provisions for old age security are being maintained." It recognized "the problem of old age pensions for industrial workers to be one of the foremost and most urgent issues confronting our present economic order" and called upon the churches of the synod "to interest themselves in this problem, to discuss it on proper occasion and to seek to make the Christian ethic applicable to this issue of the hour."

Ministers of the denomination were counseled to exercise greater care in administering the rites of the church in sanctioning the marriage vow, warned against the temptation of exploiting this function commercially and asked "to withhold the church's rite in all cases where there is no evidence that the parties seeking it have a Christian conception and ideal of the marriage relationship."

Elmhurst College to be Developed

The conference devoted considerable attention to the educational institutions of the synod, providing especially for the further development of Elmhurst college and authorizing the board of this school to change it into a co-educational institution. Rev. C. W. Locher of Steubenville, O., was elected president of the synod; Rev.

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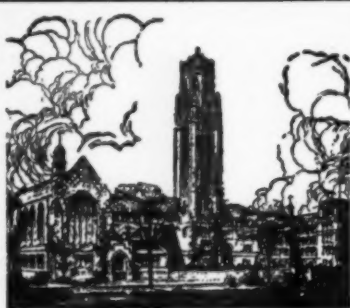
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tributed \$200,000 on condition that the Presbyterians of the state raise an additional \$400,000 for its maintenance and operation.

Special Correspondence from the Southwest

Waco, Texas, October 16.

TWO of Oklahoma's largest churches have lately reached into other states for pastors. The First Baptist of Tulsa chooses Dr. R. J. Bateman, of Asheville, N. C., and the First Baptist of Oklahoma City induces Dr. T. New Ministers in L. Holcomb, executive Oklahoma secretary of Texas Baptists, to return to the pastorate. A special session of the Baptist state board has been called to meet in Dallas on Oct. 29 for the purpose of selecting a successor to Dr. Holcomb, who had made much headway toward establishing the budget system of finance among the churches and whose leadership commanded unified support.

Against New Calendar

The Western Texas presbytery, meeting in San Antonio, opposed any changes in the day of the week on which Sunday comes, as might happen with the proposed new calendar, and asked higher Presbyterian bodies to take such action as would "safeguard the Sabbath as originally constituted by God." In the same city, the district Baptist association withdrew fellowship from Rev. T. C. Long, the aged pastor of a Baptist church, because he believed in alien immersion.

Pastors Buy Bishop's Lectures

Methodists of Texas are elated that Bishop E. D. Mouzon, long an itinerant pastor in the state, delivered the last Lyman Beecher lectures on preaching at Yale. At a single meeting of Dallas Methodist pastors, 20 copies of the book embodying his lectures, called "Preaching With Authority," were taken by as many pastors.

Quick Recognition for Young Minister

A young Episcopal minister, Rev. Charles W. Sheerin, just out of the seminary at Alexandria, Va., a year ago, who has been rector of St. Paul's church, Waco, has accepted the pastorate of the largest Episcopal church in Richmond, Va.

Turn Over College to Local Board

The United Christian Missionary society of Texas Disciples has relinquished control of Jarvis college, a most worthy institution for Negroes, to a strong board composed of the following: M. Boyd Keith, Dallas; Kleber Lipscomb, Dallas; J. Leslie Finnell, Fort Worth; Miss Olive Peak, Fort Worth; Mrs. Ida V. Jarvis, Fort Worth; Mrs. Arthur Everts, Dallas; Harry Hines, Wichita Falls; Mrs. S. S. Burrus, Dallas; Mrs. A. S. Latham, Longview; W. W. Phares, Dallas; E. W. Martin, Dallas; Paul G. Preston, Dallas; L. N. D. Wells, Dallas; Kirk Woolery, Dallas; R. B. Hulser, Terrell; Dave Reed, Austin; Judge W. C. Veale, Breck-

enridge; Harry Rogers, Tulsa, Oklahoma; Mrs. W. W. Marrs, Fort Worth; Sanford Webb, Fort Worth; W. L. Fenworth, Dallas; and Dr. Gordon B. McFarland, Dallas.

Disciples Stress Evangelism

The Disciples church in Texas is emphasizing evangelism strongly. An evangelistic conference for all the state has been called to meet in Fort Worth early in January; a series of rallies among the laymen has been arranged; every state employee is to be called "pastor-evangelist"; an outstanding leader is to be employed for the purpose of directing evangelism throughout the state; and judging from the telegrams from every section addressed to the Christian Courier, the pastors are meeting with great success in winning souls.

Methodist Bishops Popular

The several Methodist conferences are now beginning. Bishop Sam R. Hay has just concluded the Arizona conference at Nogales, reporting a banner year. He will preside over the North Texas conference at McKinney, Oct. 24-27, and over the Texas conference at Palestine, Nov. 6-10. Bishop John M. Moore who, with characteristic vigor, is outspoken against anti-evolution legislation, is in charge of New Mexico, the West, the Central and Northwest Texas conferences. Both men were recently the subjects of a gracious tribute in the Christian Advocate, the expression of love and esteem in which they are held by their fellow-laborers. These bishops will hear in the Texas conferences a resolution to the effect that "We now have a larger number of educational institutions than our present financial support justifies."

Dean Will Advise Young Married Couples

Dean Robert S. Chalmers of St. Matthew's Episcopal church, Dallas, has announced that hereafter when a couple comes to him for the marriage ceremony he will give them specific, definite, private instruction on the Christian ethics of sex. The three-day advance notice law recently passed by Texas has provision for the medical examination of the groom. The dean believes that through social control divorce may be all but abrogated and marriage may be made a success.

Labor Need Brings Mexicans

Texas is swarming with "wetbacks," Mexicans who swim the Rio Grande between ports of entry out of sight of the border patrol. It is estimated that 65,000 came through legally during the summer, but this number is modest in comparison with the total number arriving. While the Mexicans find steady employment on the

(Continued on next page)

Christian Herald Awards Prize For Religious Novel

The Christian Herald and the Doubleday, Doran company have awarded a prize of \$2,500 for the novel which, in the opinion of the judges, "best interprets the spirit of Christianity to the modern world." The prize novel was the work of Eli Millen of New York, whose manuscript "Bethel" was adjudged the best of many hundreds submitted. The setting of the story is the Kentucky bluegrass country.

Church Unity in Vermont

The Congregational and Methodist churches of Chelsea, Vt., have joined forces as "The United Church of Chelsea." This is now the only church in a town of 300 families.

Ohio Presbyterian Stresses Evangelism

The Presbyterian Synod of Ohio is engaging in a great evangelistic effort from Oct. 14 to Nov. 10. The scheme of activities is called "Ohio fellowship month." The outstanding feature is the visitation of churches throughout the synod by pastors of other churches.

English Writer Sees Christian Science Emptying the Churches

The Churchman reports that Mr. Shaw Desmond, in a recent article in a London newspaper, expresses himself as amazed at the widespread popularity of the Christian Science movement. London now has 12 Science churches, and numerous converts are daily being made. Mr. Desmond—who by the way is not himself a mem-

ber of this church—finds the secret of the power of Christian Science in its offer of relief from pain. "The point is that it makes its appeal to human beings upon their most susceptible terrain." He closes his article with this question: "If Christian Science has accomplished all this within a generation or two—in this country, what may it accomplish within the next generation? And what is going to become of the churches? I don't know. Do you?"

Two Kansas City Presbyterian Churches Merge

Prospects and Covenant Presbyterian churches of Kansas City, Mo., announce a merger of these two congregations.

Religious Drama in Chicago

A study of 65 leading Chicago churches indicates that 56 of them produced about 200 plays last year. Of these, 51 per cent were classified as nonbiblical but religious, 36 per cent were biblical, and 13 per cent nonreligious. This study was made under the direction of Prof. Fred Eastman, head of the department of religious drama in the Chicago Theological seminary.

Methodist Bishops to Meet in San Francisco

The semi-annual meeting of the Methodist bishops will be held in San Francisco beginning Nov. 7. The meeting will be in executive session at the Hotel Whitcomb, but the bishops will appear on many public occasions.

Buffalo Presbyterians to Tackle Immense Debt

Arrangements have been made for a convention of the Presbyterians of the Buffalo district to be held Dec. 4 to plan for the payment of all debts of the presbytery which, according to the Presbyterian Advance, total nearly a million dollars.

The College of Wooster's Slogan

By a printer's error the current slogan of the College of Wooster, Wooster, O., was made to read in a news note recently published in these columns, "Keep Wooster a Small College." This should of course have read: "Keep Wooster a Good Small College." President Charles F.

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CORRESPONDENCE FROM THE SOUTHWEST

(Continued from preceding page)

ranches, farms, and railroads at all times during the year, they are especially welcome through the cotton picking season. Complaint is urged by some labor organizations, but employers want them.

Does Mexico Influence Texas Culture?

Mention of the Mexicans brings up the subject of southwestern culture, which is just now undergoing lively discussion in the Texas monthlies and quarterlies dedicated to indigenous life and art, and which has even been put into the headlines of the newspapers. Count Hermann Keyserling, the distinguished anthropologist, after a visit to Texas expressed the conviction that Texas has the elements for the development of a unique regional culture. Incidentally he gave it as his opinion that Texas was "under the spell of Mexico's ancient cultural spirit." While local judgment does not altogether coincide with this opinion, it is admitted that Texas is under the touch of Mexico's present culture through the invasion of the "wetbacks" who bring with them the religion of the Virgin, their superstitious folklore, their distinctive dress and foods, their music and moonlight dances, their illegal marriages, their prolific progeny, their patent capacity to labor for a low wage. But it may be declared with assurance that they are not amalgamating with Texans to any appreciable extent.

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Special Correspondence from New York

New York City, October 21.

THE religious life and teaching at Columbia university is conducted with a sympathetic understanding of the problems of modern life and with a due regard for the differences of American religious backgrounds in its constituency.

Religion at Columbia It centers about the beautiful basilica, St. Paul's chapel, on the campus and follows in large part the traditions of the Protestant Episcopal church, under the direction of the chaplain, Rev. Raymond C. Knox, a clergyman of the Episcopal church. There is a daily morning service, usually with a short address by the chaplain or by professors and visitors, lay and clerical. On Thursday mornings the service is that of the holy communion. On Sunday afternoons at four o'clock there is a vesper service with a college choir and music of the highest ecclesiastical standard with sermons by the chaplain and city preachers and visitors. Representative clergymen of all faiths are given opportunities by the university for gathering in their own groups. Two hundred or more of the students interested in religious activities give their services in Sunday and week day duties at the churches and social settlements of the city. At the opening of the school year a religious symposium, led by leaders of the Jewish, Catholic and Protestant groups has been meeting a group of as many as 400 students in Earl hall.

Father Duffy and Dr. Fosdick

Dr. Francis P. Duffy, the beloved Catholic war chaplain, with his bonhomie and ready wit, had a merry time with the students. Being hard pressed with ques-

tions as to his personal attitude on the subject of war and peace, he replied: "Surely, I'm inconsistent. I admit it. But it's my fault and not the fault of the church. I'm inconsistent because I'm human." To one young woman he replied: "You have no right to convictions at your age. You're entirely too young." He condemned birth control but said that most intelligent Catholics accepted the evolutionary theory. He plead for "openmindedness" to his ideas and made a distinction between "knowledge" instead of "convictions" until they had had more experience of life. Dr. Harry Emerson Fosdick's appearance before the group was an appeal to the natural religious instinct, despite the temporary prevalence of an inclination to skepticism. "You who are carried out of yourselves," he said, "by something greater than yourselves, like the Fifth Symphony of Beethoven, are religious to me, no matter what terrible opinion you may have of yourselves. I won't say that everybody is religious but I do insist that many irreligious people are really religious without knowing it." Of prayer he said: "When I pray it is not, 'O God, give me, but 'O God, use me!'" He deprecated the authority of church and book, and added, "My authority is that of science—experience." Of God, he said: "We no longer believe in anthropomorphism. We don't think of God as a person, a separable entity. Behind all our little, utterly inadequate ideas of God, is God. Philosophy will come back from its excursions into atheism and non-theistic humanism, to accept that idea."

More Money Needed For Cathedral

Bishop Manning needs \$1,500,000 to complete the Cathedral of St. John the Divine, and the task of a modern, metropolitan bishop is thus very definitely envisaged. Edward F. Albee, a trustee of the cathedral, and head of the Keith-Albee theatrical interests, now adds \$150,000 to his former contributions, making the total of his personal gift \$350,000. "About 500,000 individuals have contributed to the building fund, but if we are not to stop with the nave and the west front unfinished, we must have more funds and very considerably more," adds the bishop.

Awards for Distinguished Presbyterian Churches

The presbytery of New York conferred for the first time distinguished service awards upon the three churches which during the year had "achieved most conspicuous success or furnished significant accomplishments in some particular field." The first award went to the Church of the Sea and Land, Rev. Royal McKnight Merritt, the English pastor, and Rev. Joseph A. Villetti, the Italian pastor, for week day services and activities in February and March among the Italian, Spanish, Greek

(Continued on next page)

The Autumn Season is the
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HYMNS OF THE UNITED CHURCH

Charles Clayton Morrison and Herbert L. Willett, Editors

The Methodist Community Church, Duluth, Minn., adopted the book recently. Rev. L. L. Dunnington, the minister writes:

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maintain the highest possible scholastic standards for this comparatively limited number."

New York Church Celebrates 200th Anniversary

The 200th anniversary of the Goodwill church, at Montgomery, N. Y., was observed Oct. 2, 3. Goodwill is the oldest Presbyterian church in New York state west of the Hudson, standing on the original site. It is a strictly rural church, with valuable property; its membership represents the best in country life intellectually, spiritually and culturally. During the 200 years of its history it has had but 10 pastors. The present leader is Rev. John H. Thompson.

Two Marietta, O., Churches Join Forces

Affiliation of the Immanuel Baptist church and the First Congregational

NEW YORK CORRESPONDENCE (Continued from preceding page)

Russian and others of a foreign born city neighborhood. The second award went to the Brick church, Dr. William Pierson Merrill, pastor, for the splendid standard of its public ministry of music. The third award went to Fort George church, Rev. Elmore Richard Hatley, pastor, for its adhering by personal visitation, through special parish committees, of the strangers in the neighborhood.

Church Organizes Marriage Clinic

At Calvary Episcopal church, Brooklyn, Rev. R. A. Brown, rector, there has been instituted a marriage clinic for the frank discussion, under the direction of physicians, psychologists and clergymen, of all matters of domestic interest and human relationship. It is concerned with husbands and wives, parents and children, and personal problems of domestic and social discipline are given individual counsel before they reach the attention of the legal tribunals.

Bishop Paul Jones Goes to Ohio

Rt. Rev. Paul Jones, one time Episcopal bishop of Utah, after ten years' service in the Fellowship of Reconciliation, resigns to give his leadership to others. This winter he will assist the bishop of southern Ohio in his diocesan ministrations. Meanwhile, his splendid courage and consistent Christian spirit has been steadily gaining for him the affectionate response of a church that has been somewhat lacking in its response to his ministry because of his liberal outlook. Recently, he was the guest preacher at the Cathedral of St. John the Divine, taking as his theme: "Is Brotherhood Possible Today?" "The principal element of brotherhood," he said, "is a respect for persons, a consideration of their work and a friendly sharing of their life in every particular. Is that possible today in New York? We have made individualism our watchword. But brotherhood doesn't think in those terms. We make loyalties to particular groups the touchstone of our lives. I believe that everyone who tries brotherhood will sooner or later feel the hand of the law and the church."

ERNEST W. MANDEVILLE.

church, of Marietta, O., was effected two weeks ago. The memberships of both churches unanimously approved articles of agreement that had been prepared by a joint committee. The people of the two churches will worship together in the building of the First Congregational church, the historic name of that organization to be retained, with the words, "Immanuel Baptist Church Affiliated," appearing on all official publications. Rev. David E. Adams of the Congregational

church will serve as pastor. "Each group will retain its own creedal or theological statements while both recognize their essential brotherhood in Christ." The Baptist church has been without a pastor for several months.

Indianapolis Church Provides For Education and Recreation

At the dedication services of the new Educational, Recreational and Chapel building of the Tabernacle Presbyterian

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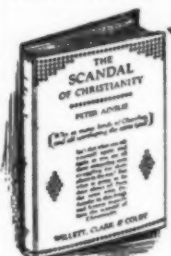
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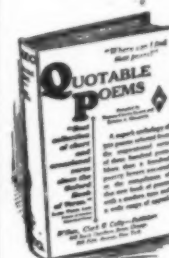
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church, Indianapolis, to which Rev. J. Ambrose Dunkel ministers, addresses were given by Rev. W. C. Covert, Philadelphia;

Hon. Harry G. Leslie, governor of Indiana; Rev. W. Clyde Howard, Chicago; Rev. L. J. Sherrill, Louisville, and Rev.

Special Correspondence from Washington

Washington, D. C., October 18.

THE capital city has greatly enjoyed the visit of Ramsay MacDonald. From the moment of his arrival until his final departure he was greeted with all the respect and honor due his high office. This city quite fell in love with MacDonald. The premier and the Thrills Capital feeling is everywhere expressed that his visit will be of incalculable benefit to the cause of peace. George Washington university conferred an LL.D. upon the distinguished Britisher during his six day stay. His brief response as he accepted the honor was quite characteristic of the man who, without college education, had nevertheless made of himself an educated man.

Investigations Pending

Investigations are the order of the day. Everybody is being investigated. The senatorial feelers are out in all directions in search of irregularities. Just now the local police department is under fire. Several mysterious deaths that have been officially pronounced "suicides," but which were admittedly enveloped in circumstances decidedly suspicious, are being investigated and the dead are being exhumed in search of incriminating evidence. It looks as though the police department were due for a vigorous overhauling. The so-called lobbyist is likewise about to be examined and his methods subjected to close scrutiny. The wets, of course, are heartily in favor of this, but they are sure the work of investigation ought to begin with the Anti-saloon league and the Methodist board of temperance and morals and probably end there. These two organizations are perfectly willing and say, "Come on, investigate. Our conscience is perfectly easy."

New Educational Plant

Calvary Baptist church has just dedicated a modern educational plant, built at a cost of more than a quarter of a million. It is a memorial to Samuel Harrison Greene, pastor of the church from 1879 until his death in 1920. The building is splendidly adapted to the needs of a school which, though in the heart of the downtown section, has made a remarkable record of achievement. It still holds first place in point of attendance among all the Bible schools of the city.

Work on Cathedral Goes Forward

The Washington cathedral goes on toward completion. From all parts of the city its massive bulk can be seen. When finished it is bound to be one of the show points of the city. Bishop Freeman's untiring energy in connection with the building of this monumental structure, and his almost uncanny ability to secure large

gifts, stamp him as a man of genius. Evidently his brethren knew what they were about when they elevated him to this high office.

Prohibition at the Capital

Prohibitionally speaking, times are looking up in the nation's capital. Certain senators, notably Senator Howell of Nebraska, are bestirring themselves and lively times are promised in the near future. The senator from Nebraska, in a speech from the senate floor, called attention to the notoriously lax conditions and the ease with which liquor could be secured. He intimated that a word emanating from the Chief Executive would have immediate and satisfying results in increased activity among enforcement officials. President Hoover countered by asking the Nebraska gentleman to oblige him with name, address and date. The senator replied that he did not have such information at his finger tips but was simply calling attention to a condition that everybody knows exists and that does not do credit to the city. Senator Howell was right. The law is being flouted here, and the necessity of making a demonstration of the practicability of enforcement here where the laws of the nation are enacted, is being generally recognized. Several bills, it is rumored, will be introduced at the coming session of congress, all calculated to give the District of Columbia police department a weapon to use against whisky distributors, which they do not now possess.

And So Forth

Mr. Earl Kernahan, who has carried on visitation evangelistic campaigns with such success in other cities, comes to Washington to lead the churches in a similar effort after the first of the year. The work will be sponsored by the church federation. . . . Dr. George M. Diffendorfer, after a successful pastorate at Luther Place Memorial church, resigns after a ten year incumbency. He will busy himself for the present with the finances of the Lutheran woman's college to be built on the outskirts of the city. . . . Church of the Covenant (Presbyterian) two years past, is still engaged in a hunt for the right man. This is an important field and the religious forces of the city will feel more at ease when this post is filled. . . . William Knowles Cooper, who has been so long identified with the local Y. M. C. A. that his name is almost synonymous with that organization, has laid down his heavy responsibilities and is succeeded by Mr. L. W. De Gast. Knowles Cooper is one of the best known and most popular men about Washington. A strong banking house has laid hands on him and henceforth he will be known as a business man, though it is impossible ever to imagine him as losing his interest in religious affairs.

W. S. ABERNETHY.

Alfred H. Barr, Chicago. The various features of the dedication season covered an entire week, from Oct. 6 to 13.

Universalist Church Tower a Tribute to Owen D. Young

The beautiful tower of the Universalist National Memorial church, at Washington, D. C., which was dedicated Oct. 27, is dedicated to universal brotherhood and world peace, and as a special tribute to Owen D. Young, who is a prominent Universalist layman.

Correspondence from Southern California

Pasadena, October 7.

LITTLE did your correspondent think when he wrote his last letter from the porch of his summer cottage at Balboa Island, Newport Bay, that in a few weeks he would be giving up his pastorate in Pasadena to take up a task of administrative and promotional work. But such is the case! When the "appointments" were read out at Long Beach, Sept. 30, he was assigned to the superintendency of the San Diego district. This district comprises work in Orange, San Diego, Riverside, and Imperial counties, a considerable portion of the area of southern California. It takes in the beach cities from Huntington Beach to Coronado, but also includes the inland empire, known as the Imperial valley, that is already one of the garden spots of the world and, with the harnessing of the Colorado river, will undoubtedly become as important industrially as it now is agriculturally. Within the area of this district much of the all orange, lemon, grape, grapefruit, avocado and walnut lands of California lie; also the tourist centers at Riverside, Redlands, Palm Springs, Newport, Balboa, and La Jolla—places where thousands of tourists warm summer and winter. It is pretty much a cross-section of this wonderful which, once we Californians get to discussing it, makes the people of the "effete East" turn from us with suspicion and distaste.

Interest Waning in Religion?

Dr. L. T. Guild, after six years in the superintendency of the Los Angeles (Methodist) district, recently retired. Before starting on a long ocean trip in pursuit of his health, Dr. Guild called attention to the fact that there are half a million Protestant church members in Los Angeles without active relation to church work. A friend of mine a month ago asked me how to account for this, and I succeeded to give him a number of reasons for our California condition that would explain this spiritual drift; but he spoiled my perfectly good argument by telling me that this was a general condition and by means local. How are we to account for this drifting away into disinterestedness? For there never was more interest in religion than now, in spite of this seemingly unconcern about our regularly organized work. Here is a check-up on this morning's paper to prove my point: A column, with a column cut, given to the report of the death of Bishop Murray of the Episcopal church; half a column, with

BOOKS RECEIVED

The Adventures of Human Thought, by George Boaz. Harper, \$4.00.
The Theatre, Three Thousand Years of Drama, Acting and Stagecraft, by Sheldon Cheney. Longmans, \$10.00.
Trousers of Taffeta, a novel of the child mothers of India, by Margaret Wilson. Harpers, \$2.00.
Snowden's Sunday School Lessons for 1930, by James H. Snowden. Macmillan, \$1.35.
The Canterbury Tales, by Geoffrey Chaucer. Modern Library, \$95.
The Dance of Life, by Havelock Ellis. Modern Library, \$95.
Life and the Book, by Hilary G. Richardson. Macmillan, \$1.75.

Process and Reality, by Alfred N. Whitehead. Macmillan, \$4.50.
To the People We Like, by Frances Lester Warner. Houghton, Mifflin Co., \$1.00.
A Room of One's Own, by Virginia Woolf. Harcourt, Brace & Co., \$2.00.
A Background for Carolina, by Helen Ashton. Harcourt, Brace & Co., \$2.50.

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Methodist Appointments

At the risk of making this letter too much a record of the doings of "the people called Methodists," I would like to bring it to a close with three items of interest to all southern California, and, I trust, to readers of The Christian Century generally. Dr. Merle N. Smith returns for his 14th year's work to the pastorate of the First Methodist church, Pasadena, one of the most influential churches of the denomination. Dr. Will A. Betts is appointed to the superintendency of the work in Arizona. Dr. Betts was pastor at First church, Long Beach, when the present great auditorium was built, and has served First church, Salt Lake, Central, Spokane, and the First churches in Fresno, Santa Ana, and Glendale. Finally, I would call attention to the great out-of-doors meeting for Christian testimony held in Bixby park, Long Beach, Sunday morning, Sept. 30, in connection with the annual meeting of the Southern California conference. The old-time Methodists referred to this meeting as a "love-feast."

JAMES ALLEN GRISSINGER.

Our Leaders During October

"NOTEBOOK OF A TAMED CYNIC": Reinhold Niebuhr

Ministers are reading this book because it shows how one modern Christian leader met the vexing problems that are inevitable in this day of materialism and cynicism. Laymen are reading it as indicating an *honest* presentation of Christianity for today. (\$2.00)

LOVE THE LAW OF LIFE: Toyohiko Kagawa

Kagawa has become a world personality. His message cannot be overlooked. Few books published in years have more of light for today than this "gospel" of a great teacher, leader, preacher, orator, mystic. (\$2.00)

SCIENCE AND THE UNSEEN WORLD: A. S. Eddington

The famous Swarthmore lecture of Prof. Eddington, complete. This lecture has been more widely discussed than any volume on religion and science in many months. (\$1.25)

THE BIBLE THROUGH THE CENTURIES: Herbert L. Willett

The whole story of the Bible, its making and message. To the sound scholarship of Dr. Willett is added a charmingly readable style. His faith in the Book of Books makes his volume convincing. (\$3.00)

MAN'S SOCIAL DESTINY: Charles A. Ellwood

Here is high optimism that is too honest to ignore the facts of the modern world of cynicism and confusion. It is a book of the year. (\$2.00)

SIGNS OF THESE TIMES: Willard L. Sperry

Just published. The best book on humanism now available.

(\$2.00)

Significant New Books

If I Had Only One Sermon to Preach on Immortality

William L. Stidger, Editor
340 pages of unusual sermons by Fosdick, Norwood, Newton, Rice, Hough, Rayden, Shannon, Mouzon and 15 others. (\$2.50)

Jesus or Christianity?

By Kirby Page
A persuasive interpretation of the religion of Jesus as really practicable in our modern world. The October choice of the Religious Book Club. (\$2.50)

Imperishable Dreams

By Lynn Harold Hough
The persistent sale of this volume of sermons indicates a turning back to a sanely idealistic point of view in the realm of religion. (\$1.75)

Behold the Man!

Says the Baptist: "In this work the author sets himself to the task of drawing a picture of Jesus which shall be 'proof against any loss of worth because of the results of historical investigation'." (\$1.75)

If I Could Preach Just Once

Sermons by famous laymen: Chesterton, Russell, J. Arthur Thomson and many others. (\$2.50)

The Universe Around Us

By Sir James Jeans
The story of the evolution of the universe. Indicates that man has only begun his career. (\$4.50)

The Great Conjecture:

Who Is This Jesus?

By Winifred Kirkland
Reinhold Niebuhr enthusiastically praises the author's profundity of mind and her "ethically vital mysticism." (\$1.25)

The Lesson Round Table, 1930

Richard D. Dodge, Editor
Something new, and good, in lesson annuals. Fifty-two men of leadership treat the international lessons for 1930—one handling each lesson. (\$1.25)

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Some Current Favorites

- ☐ The Bible Through the Centuries, Willett, \$3.00.
- ☐ Man's Social Destiny, Ellwood, \$2.00.
- ☐ "Notebook of a Tamed Cynic," Niebuhr, \$2.00.
- ☐ Signs of These Times, Sperry, \$2.00.
- ☐ Love the Law of Life, Kagawa, \$2.00.
- ☐ Jesus or Christianity, Page, \$2.50.
- ☐ Science and the Unseen World, Eddington, \$1.25.
- ☐ Quotable Poems, Clark-Gillespie, \$2.50.
- ☐ The Daily Altar, Willett-Morrison, \$1.00.
- ☐ Imperishable Dreams, Hough, \$1.75.

Other Books on Religion

- ☐ The Present Crisis in Religion, Orchard, \$2.50.
- ☐ Preaching With Authority, Mouzon, \$2.00.
- ☐ Religion and the Modern World, Randall, \$1.50.
- ☐ A Preface to Morals, Lippmann, \$2.50.
- ☐ Methods of Private Religious Living, Wieman, \$1.75.
- ☐ Religion, Ames, \$3.00.
- ☐ Affirmative Religion, Garrison, \$2.00.
- ☐ The Motives of Men, Coe, \$2.50.
- ☐ Reality, Streeter, \$2.50.
- ☐ The Scandal of Christianity, Ainslie, \$2.00.
- ☐ The Dilemma of Protestantism, Hammond, \$2.00.
- ☐ Effective Preaching, Oxnam, Edit., \$1.50.
- ☐ Old Faith and New Knowledge, Snowden, \$2.50.

Send also:

On Jesus

- ☐ The Real Jesus, Fiske-Easton, \$2.50.
- ☐ Place of Christ in Modern Christianity, Baillet-Latour, \$2.50.
- ☐ The Man Who Dared to be God, Norwood, \$1.75.
- ☐ The Rediscovery of Jesus, Merrifield, \$1.75.
- ☐ Behold the Man! Rittelmeyer, \$1.75.
- ☐ The Great Conjecture: Who Is This Jesus, Kirkland, \$1.25.
- ☐ The Religion of Jesus, Bundy, \$2.50.
- ☐ The Master, Bowie, \$2.50.
- ☐ Jesus: A New Biography, Case, \$3.00.
- ☐ Jesus: Man of Genius, Murry, \$2.50.
- ☐ The Son of Man, Ludwig, \$3.00.

On Science

- ☐ Nature of World and Man, 16 U. of C. Professors, \$5.00.
- ☐ Creation by Evolution, 24 Scientists, \$5.00.
- ☐ Science and Religion, Thomson, \$2.00.
- ☐ Science and Today, Lodge, \$1.00.
- ☐ Religion in an Age of Science, Burtt, \$1.50.
- ☐ Science in Search of God, Mather, \$2.00.

New Books of Sermons

- ☐ If I Could Preach Just Once. (Sermons by laymen), \$2.50.
- ☐ A Discontented Optimist, Rice, \$1.25.
- ☐ The Hero in Thy Soul, Goswami, \$2.50.
- ☐ Doors of God, Shannon, \$1.50.

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